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# Chetham

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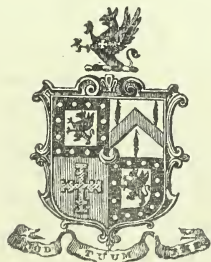
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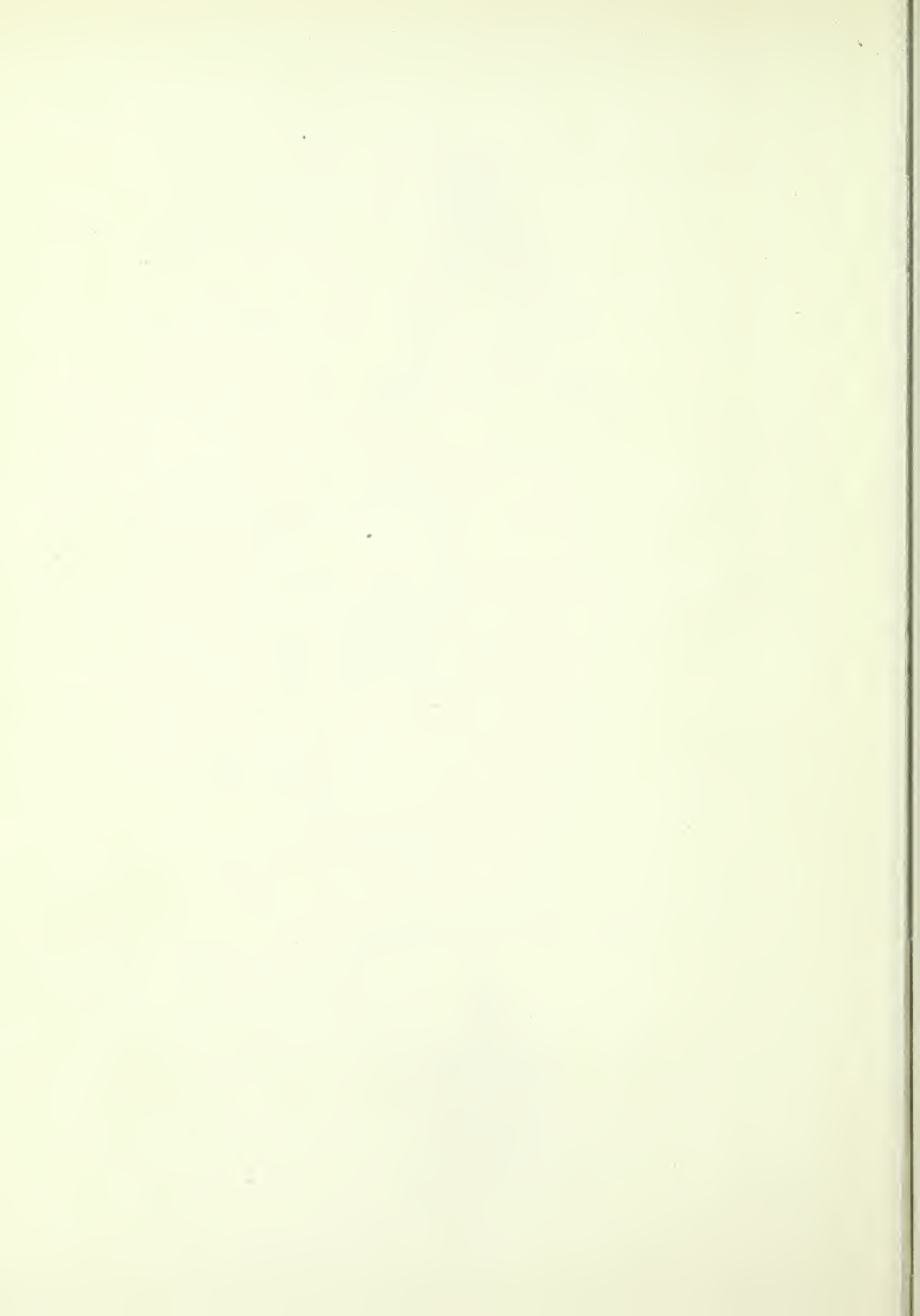
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PART II.

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[*Political Quip.*]

---

FROM Katherin's dock there lanch't a Pinke,  
W<sup>ch</sup> soaré did leake yet did not finke;  
Er while she lay by Effex shore  
Expecting rigging, yards & store,  
But all defasters to prevent  
W<sup>th</sup> winde in poope, she failde to Kent.  
At Rochester, she anchor cast  
W<sup>ch</sup> Canterbury did distast,  
But Winchester w<sup>th</sup> Elie's helpe [Ely]  
Did hale to share this lyon's whelpe.  
She was weakfided and did heele  
To Somerfet, to mende her keele;  
He stopt her leake, and sheath'd her fort  
And made her fitt for any Port.

*The chieft meanes y<sup>t</sup> houses overthrowe  
as men may iudge, here may you learne to knowe.*

---

TOO greate reforte & building sumptuous,  
too rich attire, contention, dainty fare,  
hawkes, dogges, or dyce, or games as vitious;  
spoiles many men before they be aware.  
an other cause y<sup>t</sup> deceiue their state  
as y<sup>t</sup> they do exceede their fathers' rate.

For some we see their fathers state to scorne  
as they disdaine to dwell vpō his house,  
or weare y<sup>e</sup> robe or like y<sup>t</sup> they haue worne  
or beare a port so plaine & courteous:  
and were it not more for their land then shame [than]  
as willingly would eke renounce his name.

Their timbred house they turne to brick or stone,  
their homespun futes to cambrick, filke or fiet;  
of seruants two they kepe for fathers one,  
their furniture they double & their diet.  
yea port & 'spence must likewise doubled be,  
till from their landes we singled may them see.

Who doth beginne where as his father left  
and wants his purse provision & foresight,

of credit soone he quite shall be bereft  
when men p'ceiue his minde beyond his might.  
beginne therefore but so as thou mayst rise  
for such as fall through folly, men despise.

Scarce two of ten of gentry by discent  
in fourth degree do hould their fathers' state;  
I meane for land, as touching like extent  
though in their rents they haue a greater rate,  
by racking them to thre or fower folde;  
yet nothing gaine, as other thinges be sold.

And though they haue all landes y<sup>t</sup> parents had  
and them improue vnto their best auailē,  
yet being so both housēd, fed & clad  
as they be now, how can they choose but quailē?  
for y<sup>t</sup> their charge in these thinges doth surmount  
fue fold at least their fathers' by accompt.

They woulde their owne, yea granfires garments weare  
so longe as they conveniently would last,  
but we disdaine to vse a sute a yeare  
thoughe therevpon a quarter's farme we waft  
W<sup>ch</sup> waft in stead of their frugality  
must in ones state cause greate diversity.

This vanity, or rather wantones  
some men suppose doth hereon chiefly growe  
in y<sup>t</sup> we do enioy such civill peace  
as causeth vs in ease and wealth to flowe.  
and thus as god doth fend vs blessinges more  
so much we do abuse his grace & store.

Some to these faultes ar prone by inclination  
that have their mindes affected to aspire;

fome forcèd ar through fcorne to follow fashion  
and not fo much of will, or their defire.

thus ten to vice for fellowfhippe will flide  
to one y<sup>t</sup> doth to vertue rife & bide.

## NOTE.

[The present and immediately succeeding poems, as well as others, might have found place in good old Tusser; but unfortunately they remain anonymous. G.]

*Of Prodigall or Couetous*  
*wh<sup>ch</sup> is y<sup>e</sup> more iniurious.*

THE couetous & Prodigall do both y<sup>e</sup> meane excede,  
the one doth pinch, y<sup>e</sup> other fpende, more then he oughte  
or neede;  
yet of y<sup>e</sup> two y<sup>e</sup> prodigall deserve y<sup>e</sup> leaft difpraise,  
for y<sup>t</sup> he many men doth helpe releue, & often raife:  
but goodman niggard doth no good while as his life doth laft,  
till Maifter Prodigall his fonne doth lafh it out as faft.  
theſe vices well devided as twixt father & the fonne  
that laft may raife as many as his father hath vndone;  
to carking, ſcraping covetous, the thinges y<sup>t</sup> he hath got  
be nothing more comòdious then if he had them not. [than]

*A Haughty heart.*

---

A HAUGHTY heart & begger's purse  
what thinge w<sup>th</sup> other matcheth worse?  
the one of them would mount aloft  
the other faith, what syrha soft?  
yet hereof is y<sup>e</sup> greatest wonder  
for all their iarre they never fonder.

*Of Thrift w<sup>ch</sup> is best.*

---

WHO any thing by industry shall saue  
from fyre's rage, y<sup>e</sup> vermyn or y<sup>e</sup> rot,  
for husbandry a greater praise shall haue  
then thrice as much if he by bargaine got:  
for property that is y<sup>e</sup> truest gaine  
that caufeth not an other to complaine.

*Of Thrift w<sup>ch</sup> is best.*

If what I loofe another hap to finde  
 who is a man & eke our prince's friend,  
 or but a beaft of profitable kinde  
 the want thereof fhould not fo much offende;  
     as when we do but tenth thereof fo loofe  
     that helpeth nowe but vermyn or our foes.

the trueft thrift is y<sup>t</sup> w<sup>ch</sup> doth redounde  
 through exercife of body or y<sup>e</sup> brayne;  
 from fea, or ftream, from tree or from y<sup>e</sup> ground  
 or handicraft y<sup>t</sup> doth a ftate fuftaine.  
     yet bargainers where hazardes may enfue  
     reape lawfull gaine but nothing yet fo true.

To faue y<sup>t</sup> elfe fhould be to all good vfes loft  
 is better hufbandry then gaine by other's coft.

*Comodities of early rifing.*


---

**S**EAUEN houres fleepe doth nature full fuffice  
 to fuch as do their childrens age exceede;  
 and they y<sup>t</sup> vfe at fife of clock to rife  
 fhall mifchiefes fhunne w<sup>ch</sup> lufkifhnes will breede  
     as well vnto deuotion as thy health  
     as governing thy fervantes or thy wealth.

*Judicials of Astrology  
may thus be proued vanity.*

---

**H**OW can you tell vs by a yeere  
what planet, starres, do threat or worke,  
y<sup>t</sup> know not either what, or where  
in winter Cuckowes eate or lurke?  
vnles for credit of yo<sup>r</sup> skill  
you truly may & dare avouch  
y<sup>t</sup> w<sup>th</sup> or els against your will  
w<sup>th</sup> you they do both feede & couch.

Where cuckowe or the Nightingale  
or fwallowes do in winter shrowd,  
you may devise some likely tale  
but never shall it be avowed:  
and if you say in hollow tree  
the former two do then abide;  
to make the tale with truth agree  
produce y<sup>t</sup> man y<sup>t</sup> hath it tryde.

And to affirme that fwallowes fly  
beyond y<sup>e</sup> Sea, you giue vs mockes,  
for faylers then should them espie  
to passe & to retorne by flockes:

or how at Spring in feue nightes space  
 can they through England euen so spred ?  
 if some abode not nigh y<sup>e</sup> place  
 where they in somer laft were bred.

If thus of thinges so neere at hande  
 and subiect to your ferch & fence,  
 you cannot make vs vnderstande  
 the places of their residence :  
 who may you then avow & write  
 that certaine starres do men molest,  
 whose distance is so infinite  
 and to our fences like the rest.

They neuer twice w<sup>th</sup>in one age  
 do light vpon y<sup>e</sup> same aspect :  
 how can you then by them presage  
 of plague or plenty, or defect ?  
 yet cases chanceing once or twise  
 do never make a perfect prooffe ;  
 nor men y<sup>t</sup> be accompted wise  
 will iudge of thinges so farre aloofe.

At instant, twinnes conceivèd be  
 and borne w<sup>th</sup>in one fourth of houre,  
 whose haire, nor hartes, nor states agre :  
 where then is constellations power ?  
 If Jupiter cause victory  
 it causeth others foile w<sup>th</sup> all ;  
 so either for his destiny  
 that planet good or ill may call.

The Sun & Moone like planets are :  
 concerning yet man's happy state

you do deny their rule or care  
for furthering or to abate :  
yet standeth & w<sup>th</sup> reason greate .  
y<sup>t</sup> they should beare the chiefeſt ſway  
in this, as well as wet or heate,  
or cherefull light by night or day.

The ryot w<sup>ch</sup> you all did conne  
vpon the yeer of eighty eight  
your credits iuſtly hath vndone  
for miſſing points of ſo greate weight.  
ſith nothing hapt exceedingly  
for plague, or death, or heate or cold,  
or changing ſtates or Monarchy,  
although you wade ambitious, bould.

[1588]

For then & by the ſeuē yeeres ſince  
ech thing hath hapt but vſually,  
w<sup>ch</sup> fully doth yo<sup>r</sup> art convince  
to be as falſe as Palmiſtry.  
w<sup>ch</sup> iuſtly may you moue & cauſe  
to change your minde as well as lookes,  
and for preuenting other Dawes  
to burne or rende or raſe yo<sup>r</sup> bookes.

[convict]

The greate coniunction you ſurmifde  
to haue ſuch domination,  
of euery man is now deſpiſde  
in lieu of admiration :  
but greateſt ſcorne they you afford  
who touching good or ill ſucceſſe,  
relyed moſt vpon your worde  
which now they finde was doltifhnes.

The Planets but ordeinèd are  
 god's glory to advance & might,  
 and seasons of night, day and yeare  
 to shew vs, and to giue vs light.  
 but if to vs they do foreshew  
 god's iudgment or intended will,  
 the prophets then no more did know  
 then heathen might foresee by skill. [than]

In Egypt and in Babilon  
 were compted chief Astrologers,  
 yet Esay in derision  
 doth reckon them w<sup>th</sup> forcerers,  
 and doth them all w<sup>th</sup> scorne prouoke  
 by all their starry gazing wit,  
 if they god's wrath & also stroke  
 could either know or else auert.

No starre's aspect or influence, nor yet coniunctions greate  
 w<sup>ch</sup> feynèd ar, but sighes, or finnes, cause God to bleffe or threat;  
 nor meates nor drinkes but vsuall, & little change of ayre  
 but fynne or sloth or surfetting, do cause our health appayre.  
 of what, how much, how oft, & when in sickness or in health,  
 to eate or drinke be gouernèd, by Physicke, strength, or welth.

*Of English Beastes.*

---

THE kinds of beafts be twenty eight in England y<sup>t</sup> do breede  
thirtene do 'noye, fix pleasures ferue, nine only do vs feede.

<sup>1</sup>Buck, <sup>2</sup>cony, <sup>3</sup>stagge, <sup>4</sup>roe, <sup>5</sup>hare, & <sup>6</sup>goate, <sup>7</sup>swine, <sup>8</sup>sheepe, and chiefly  
neate

be all the beastes in England bred, on which we vse to eate.

For pleasure ferue <sup>1</sup>horfe, <sup>2</sup>dog & <sup>3</sup>cat y<sup>e</sup> <sup>4</sup>miniuer, <sup>5</sup>dormouse, <sup>6</sup>fquirrel,  
the last for toye, two next for chafe, y<sup>e</sup> first for ease & perill.

The <sup>1</sup>Lobstarr, <sup>2</sup>polcat, <sup>3</sup>otter, <sup>4</sup>gray, <sup>5</sup>foxe, <sup>6</sup>weasle, <sup>7</sup>chamber mouse,  
<sup>8</sup>the hedghogg, <sup>9</sup>ferret, <sup>10</sup>ranny, <sup>11</sup>mowle, y<sup>e</sup> <sup>12</sup>rat of pond & <sup>13</sup>houfe [shrew-mouse]  
be harmefull, w<sup>ch</sup> we vermyn call, for causing spoile & fpite,  
wherof but formost fve w<sup>th</sup> skennes do partly vs requite.

The Gray deuoureth only lambe, but foxe, lambe, goose & duck  
Fer. Lob. & Poll, the cony kill, the hedghogge cowe doth suck.  
the ranny hurts w<sup>th</sup> venomd teeth, the mowle by digging foyle,  
the chamber rat & theeuish mouse, all cloth & victuall spoyle.  
the otter and y<sup>e</sup> water rat 'stroy fish in streame or stue,  
the weasle egges & pultery, & pigeons bringe to rue.

The fquirrel is a prety beaft w<sup>ch</sup> Ladies vse for pleasure  
and doth vs neither good nor harme of any weight or measure.

his flesh we do not vse to eate, although it be no harme,  
his taile y<sup>e</sup> finest pencyles make, his skinne is rich & warme.

The Miniuer is euen as small, and doth as lytle ill  
as squirrell, yet for cafe's sake we do them hunt & kill. [fur, skin]

The Dormoufe w<sup>th</sup> the typpèd taile, y<sup>t</sup> breedeth in the feild,  
no profit nor yet damage doth, of any value yelde :  
on sharpest point and keenest edge, it will both sit & creepe,  
which idle dames delight to see, & then to lull asleepe.

### *The strongest beasts.*

---

THE strongest beasts to carry or to lift  
to skip or leape, to turne or eare the grounde,  
if y<sup>t</sup> the truth we narrowly do sift  
among y<sup>e</sup> most contemnèd sortes are found :  
as pifmeare, flea, the nutworme & the mowle;  
as thus I proue least any me controwle.

The ant hir weight three times in mouth will beare :  
an hundred fould the worme will lift by streng[t]h;  
in minute's space, mowle thrice his poise will reare :  
the flea will leape fve hundred times his length.  
thus God doth giue to creatures y<sup>t</sup> be small  
for rate of limē, more vertue then to tall. [limb]

*Seasons of the yeare.*

---

SPRING moist & warme, earth frutes doth bud and breede,  
w<sup>ch</sup> riped are w<sup>th</sup> So<sup>m</sup>er's scorching heate :  
dry Autumne reapes for 'spence and fowing seede,  
them Winter wet and cold do rot & eate :  
what toyle of man or seasons three haue wrought  
be in the fourth consumed all to naught.

*The wife y<sup>t</sup> will good life enioy & kepe an honest name  
These precepts let hir reade & heare, & practise  
well y<sup>e</sup> same.*

---

1 THE law of God & nature do decre  
that wife should to hir husband subiect be ;  
and only on his loue & rule, & rent,  
rest all hir ioy, her welfare & content.

2 Then y<sup>t</sup> I may good life enioy & name,  
my selfe I will so temp[er] & so frame  
as he shall haue no cause me to reprove :  
how can he then but me both like and loue.

- 3 Such duty as I to him do owe  
in all I can I will performe, and shoue  
in word and deede, good countenance & cheere  
as may declare loue, reuerence & feare.
- 4 And y<sup>t</sup> I may him well content & please  
I will regard his credit, wealth & ease;  
for so I shall his loue and praises reape,  
els but mine owne finne, shame & forowe heape.
- 5 His faultes I will reclaime, or els conceale,  
his good deserts discouer and reueale;  
his ioyes and griefes will reckon as mine owne,  
as bodies health from heade is fealt & knowne.
- 6 His will or word I will not crosse or thwart  
but secretly, or trayning him apart,  
will mildly vse both reasons and request  
that may him moue to like what shall be best.
- 7 All nicenes, sloth, all toyes and braue attyre  
I will avoide, and them no more defyre,  
least they me traine vnto dishonesty,  
or leaue me to my husbande's ielousy.
- 8 For sober wife should deck her self, and cloath,  
as men may not hir iustly scorne, or loath:  
and shunne such charge and meanes y<sup>t</sup> may intise,  
least she nor he be sober thought nor wife.
- 9 Such ornaments shall only me content,  
as may be borne by husband's state & rent;  
and so be worne as men accompt me not  
lighte, vaine, and proude, rude, rouncuall & sot.

- 10 His daughters shall not only knowe but try  
the cheefest pointes of all good hufwifry,  
for y<sup>t</sup> they be for hufwives farre vnfitt,  
y<sup>t</sup> can but starch, or prick a clout, or knitt.
- 11 His kinne & friends, familiers & alies  
as they by bloud, or match, or trust arife,  
such countenance and cheare shall haue of me  
as doth belong to state, or to degree.
- 12 His health to kepe, or crafed, to recouer,  
I will employ my skill and all endeour,  
withdrawing meanes and meates y<sup>t</sup> may him harme  
and giuing such as holsome be and warme.
- 13 His wealth y<sup>t</sup> shall vpon my charge depende  
I will regard, & vainely nothing spende;  
my diet and apparell shall be such  
as he nor his shall therat iustly grutch.
- 14 Things y<sup>t</sup> belong vnto my government  
I will prouide, bestowe, and fee well spent,  
so as nothing y<sup>t</sup> needefull is, shall want  
nor yet expence exceede or be to scant. [too]
- 15 To larder first I will haue watchfull eye,  
least meate do want, taynt, or be blowne w<sup>th</sup> flye;  
and to appoint what shall to pot or spit  
ech mouth & wombe both to suffice & fit.
- 16 In Dayry next I will looke in to spy  
how euery thing both cleane and sweete doth ly,  
and y<sup>t</sup> my Cisse my milkbowles so do fleete  
as the remains to make good cheefe be meete.

- 17 My breade fhall not be either ftale or newe  
dowbakde, or burnt, whereof may loffe enfue :  
nor yet my beere fo forty, deade & fowre  
as fhall my gheftes and feruants caufe to lower.
- 18 My napery fhall be both cleane & white,  
plate, pewter, braffe, both cleare & alfo bright ;  
boordes, cupbords, ftooles, fo kept as they fhall fhine,  
houfe furnifhed fufficiently & fine.
- 19 My poultry, veale, lambe, pigge, porke & boare  
excepting fuch as I preferue for ftore  
fhall be fo fat & ready in their feafon,  
as may agree to hufwifry & reafon.
- 20 Thus when I haue all thinges y<sup>t</sup> hufwiues fhould  
and done my part in all thinges elfe I coulde,  
my mate will fay, my deareft loving wife  
thou art y<sup>e</sup> ftay & folace of my life.
- 21 Whiles thou doft this, me ferue and eke obey,  
my part and charge I may no more delay :  
but the fo loue, fo cherifh, & maintaine [thee]  
as fhall requite euen all thy care and paine.
- 22 Thus when we both obey God's ordinance  
he will our wealth & credit both aduance :  
by bleffing fo our bed, & ftock, & feilde  
as they to vs expected frutes fhall yeild.
- 23 Then fhall we fmg all prayfes to his name,  
kepe confcience cleere, & fhun all worldly blame ;  
example good to childe and feruant giue  
how in like ftate they fhould vs loue & liue.

*Ech ſmalleſt priuate family  
is gouerned as a Monarchy.*

---

ECHE family to comonwelth we well reſemble may,  
wher in degrees we diuers fee, yet all one head obey :  
this heade accompted is the man by God & man's decree,  
to whome wife, childe, and ſeruant ought as ſubiects all to be.  
And though they all him duty owe and alſo reuerence,  
yet more or leſſe ech doth him loue & ſhewe obedience.  
for ſeruants ar but only bounde for couenant & for hyre,  
and but vntill the yeere or terme agreed ſhall expire.  
yet in y<sup>e</sup> while they ought to be by lawe & conſcience,  
both faithfull, honeſt, iuſt, & true, & ſhew all diligence.  
But child as well by nature as inforcement of the lawe,  
muſt yelde a greater duty w<sup>th</sup> more reuerence & awe,  
both in reſpect they were y<sup>e</sup> means y<sup>t</sup> life he doth enioy  
and did in maintenance therof ſuch care & charge imploy:  
for w<sup>ch</sup> all duty they do owe & neuer may neglect  
though of their lands or yet their goods no iot they do expect.  
The wife a duty firſt doth owe as for hir woman's kind,  
whoſe weaknes to be gouerned, god hath to man assigned ;  
but yet of men hir huſband moſt, ſhe ought to loue & ſerue,  
leaſt from y<sup>e</sup> lawes of God & man, & hir owne vowe ſhe ſwerue.  
and laſtly as ſhe will regard hir credit, wealth & eaſe,  
w<sup>ch</sup> is ſo much the more as ſhe doth ſerue him well & pleaſe.  
Thus hauing heard how ech degree ſhould loue & alſo feare,  
here followeth what worke & charge, ech one of them muſt beare.

Man-seruants do y<sup>e</sup> cattell tend, plant, till, & sow y<sup>e</sup> land,  
 and reape y<sup>e</sup> frutes wherby y<sup>e</sup> strength & liues of all must stand;  
 they also be as soldiers w<sup>th</sup> bow, bill, sword & spade,  
 to kepe aloofe or else to kill, destroyers y<sup>t</sup> inuade  
 this Lordship or demesnes therof in cattell, corne or grasse:  
 as skulking theefe, or breaking cowe, or roguish leping horse,  
 by fortifying w<sup>th</sup> a trench or wodden wall about  
 as may preferue all safe w<sup>th</sup>in, & kepe all dangers out.  
 The fones do serue as counsellors or captaines to direct,  
 such mischiefes to preuent & stop, as they do most suspect:  
 apointing ech vnto his taske, his watch & eke his warde,  
 and seing them performe the same w<sup>th</sup> skill & good regard.  
 and as y<sup>e</sup> merchants seeke abroad, for vent or good exchange,  
 so they to every coast & mart do ryde abroad & range.  
 or be as scouters & forragers, w<sup>th</sup> hauke, dog, peece or net  
 good booties of wilde foule or beasts so to intrap & get:  
 or is a clarke to write receiptes or payments into booke,  
 or threshers, masons, carpenters, to see & ouerlooke.  
 The maides do serue to mylke y<sup>e</sup> neate, & whitmeate ale to make,  
 to dresse y<sup>e</sup> cates, to wash & wring, & sometimes brue & bake;  
 to suckle calfe, to stroake a cowe, to serue y<sup>e</sup> fowles & fwine,  
 and in y<sup>e</sup> house to spinne & card, to seeth & shift y<sup>e</sup> brine;  
 to tend y<sup>e</sup> children & y<sup>e</sup> sick, y<sup>e</sup> flouen shift & slut,  
 to wash & scowre, & rule y<sup>e</sup> flowre & empty chamber pot.  
 The daughters see vnto y<sup>e</sup> store of graine & ech prouision,  
 and do deliuer out y<sup>e</sup> same by rate & iust diuision;  
 to dayry & y<sup>e</sup> larder both, they haue a watchfull eye,  
 to see ech thing well seasonèd, & cleane & sweete to ly:  
 they spinne & hemme the clothes y<sup>t</sup> serue for body, boord, & bed,  
 & do foresee as they decay, renue to haue in steade;  
 and as Apothecaries haue of simples & compounds,  
 wherewith they may both ease & heale, or maladies, or wounds;  
 as stillèd waters and conferues, to suage both heate & cold  
 W<sup>th</sup> seare clothes, salues, & corasues for griefes both greene & old.

The wife vicegerent is, & doth all other ouersee  
and doth command & eke controule ech one in his degree ;  
she also is y<sup>e</sup> treasurer of bag & spending purse,  
and hath y<sup>e</sup> charge both all to take, & also to disburse ;  
she is his priuy counsellour & closest of his hart,  
to whome his secret purposes or thoughts he doth impart ;  
she heapes his ioy, abates his griefe, imployeth all hir skill  
his credit, health & wealth to kepe, and to content his will.  
The husband is as soueraigne, or Lord chiefe peramount,  
to whome y<sup>e</sup> wife, as all y<sup>e</sup> rest, yeld duty and accompt ;  
for to his vse is all their care, their trauaile & their toyle  
and only he doth gaine & loose by all they get or spoyle.  
who, as his subiects more or lesse him serue and loue, and feare,  
such favour in proportion to them he ought to beare,  
and iustice vse indifferently, when either doth complaine  
by blaming sharpnes in his wife, and easing seruants' paine.  
So when the childe or seruant is too sawfy & too slacke  
if warning will not them amend, then lay them on y<sup>e</sup> jacke ;  
all strifes, debates, & iniuries y<sup>t</sup> in his house do growe  
he must appease & see redrest, as soone as he them knowe ;  
he must no tales w<sup>th</sup>out a prooffe beleue y<sup>t</sup> shall be tould  
least y<sup>t</sup> he blame w<sup>th</sup>out desert, & make a lyar bould.  
the quarreller, or vitious, let him away remoue  
but gentle, honest & y<sup>e</sup> true, let him reward & loue.  
to all he must their wages giue, when as it shall be due  
y<sup>t</sup> they ther with may pay their debts, & garments old renewe.  
he must foresee they haue their meate sufficient & in season ;  
and neither worke nor loyter more then doth agree to reason.  
And let him cause them all to serue his wife & hir obey  
except himself bid otherwise, or doth hir will gainsay ;  
hir credit he must so aduance, as passing all the rest  
he may be noted to esteeme and loue hir as his best.  
for how may man else well requite the loue & trust of wife  
that frankly did repose in him all ioyes of this hir life.

by yeilding of hir body, goods, hir land & libertye  
 euen at his pleasure & his will disposed all to be.  
 Though reason & humanity do greatly vrge this loue  
 that man should beare vnto his wife, yet cheefly God aboue  
 comandeth man to loue his wife so farre aboue all other  
 as in comparifon of hir, he father leaue or mother,  
 and by his holy ordinance of matrimony, hath  
 combinèd them insoluble, till whoredome chaunce or death;  
 ingraffing hir therby into his body, flesh & bone  
 y<sup>t</sup> he hir griefes euen as his owne, should feele, lament & mone.  
 Thus when y<sup>e</sup> man doth rule his wife, his childe, & man & maide  
 and they likewise do him obay, as herebefore is faide,  
 there rightly may be faid to be a petty comonwealth,  
 when ech doth other's state regard, for credit, ease & health.  
 Finis.

*Hufwines pointes.*

---

WHO all thinges hath for houshold meete  
 as vittaile good, well drest and sweete  
 prouided at the cheapest rate  
 and spent according to hir state.  
 hir linnen cleane, brasse, pewter bright  
 all household stufte in comely plight;  
 hir seruants well do ouersee  
 for filching, sloth or harlotry:  
 though she do never finger soile  
 more hufwife is then painfull droyle. [than] [drudge]

*Of Pepper & Pease.*

---

AS pepper rugged, browne and harde, w<sup>ch</sup> tongue doth something bite  
more holfome is then prety pease, delicious, smooth & white ;  
for y<sup>t</sup> it doth digestion cause, the stomach close and binde  
where other doth expell too fast, & breedeth naught but winde.  
so sober, browne, reproving wife our wealth & credit stayeth,  
when fayre, fine, lasciuious dame both them & health decayeth.

*Treasure of timber.*

---

OF worldly treasure next to land thy timber compt for best  
W<sup>ch</sup> groweth more, if faster lockt then treasure in thy  
chest. [than]  
in peace or warre or pestilence, or any molestation  
most safely it remaineth to preferuers generation.  
for mony, plate or household stufte, who largely thinke to leaue  
the casualties before rehearst from purpose do bereaue.

*Easements.*

---

A GRAVE discourse, a musing minde, a willing worke, or sport  
do paines aswage, long iourneyes ease, & time make seeme  
but short.

*Precepts of Vrbanity.*

---

*Duties.*

I N only God most mighty put thy trust,  
beleue he is most mercifull & iust ;  
him only serue w<sup>th</sup> soule & hart  
and from his law endeuour not to start.

Thy Prince obey w<sup>th</sup> body & thy purse,  
thy country loue, as mother & thy nurse ;  
to parents yelde both honour, loue & awe,  
to Maiestrates all duty due by lawe.

*Kindnes.*

All kindnes fhew to kinne & thy alyes  
as they by bloud or match do neereft rife ;  
to feruants fuch as painfull be & true,  
thy fauour is befydcs their wages due.

*Friendfhip.*

All friendfhip quite euen w<sup>th</sup> y<sup>e</sup> greateft rate  
for God & man ingratitude do hate ;  
to tryed friend fhew loue & faithfulnes  
efpecially when he is in diftres.

Let face appeare according to thy hart  
let hart efteeme according to defert ;  
to fawne or frowne too much w<sup>thout</sup> a caufe  
doth feede but fooles, & feareth none but dawes.

*Promife.*

No promife make w<sup>thout</sup> a good foresight  
that iuft it be & in thy will & might,  
elfe will it caufe thy greater fault & blame  
is firft to make & then to breake the fame.

*Quarrelling.*

No quarrell moue nor lightly any take  
but when thou feeft he meaneth fuch to make,  
and y<sup>t</sup> it may thy credit much impeach  
W<sup>th</sup> law, or fift then do him overreach.

All caufes fhunne of yre & debate  
leaft fodaine harme repented be too late ;  
advifedly 'point neither time nor feild  
leaft thou be hangd when other thou haft kild.

Seeke not reuenge for ech offence by bloud  
 w<sup>ch</sup> is but like to sauage beaft in woode ;  
 as thou then he haft strength, or courage more  
 so haft thou lesse then bull, the beare or boare.

*Fortitude.*

True fortitude in courage or in might  
 consisteth not, but in a quarrell right ;  
 as to defende our faith, or Prince, or health  
 our honesty, our honour, landes or wealth.

He y<sup>t</sup> doth finde w<sup>thin</sup> himselfe to be  
 Witt, strength, & skill or magnanimity,  
 must for his Prince & countrey them employ  
 and not at home true subiects to anoy.

And he y<sup>t</sup> is a man of such a price  
 will neuer be so careles or vnwife  
 as so to put a comon stud in perill  
 but to reuenge a foolish priuate quarrell.

The stronge & stout & skillfullest y<sup>t</sup> be  
 by man to man be often slaine we see :  
 as suffereth God when in themselues they trust  
 or quarrels take vnlawful or vniust.

Much patience may be of Godly mind  
 but crakes & threatēs come from a crauen's mind;  
 the coward takes all 'vantage y<sup>t</sup> he may  
 where noble hart his victory will stay.

*Bloud boasting.*

Boast not thy bloud nor others do thou scorne  
 considering how ech estate is borne,  
 and eke conceyud in shame, contempt & synne.

If thou dost looke for credit or a fame  
thy vertue must advance the to the fame ; [thee]  
for parents' prayse to wicked child doth flowe  
as doth to weedes y<sup>t</sup> in good grownd do growe.

The wicked child from Parents y<sup>t</sup> doth boast  
doth but himself and them discredit most ;  
himselfe in that from stock he grew so wild  
and them in y<sup>t</sup> they haue so lewd a child.

A father's fault extendeth not to sonne,  
no more doth praise w<sup>ch</sup> he alone hath wonne ;  
but ech must haue according to his merit,  
not fame but landes y<sup>t</sup> children do inherit.

*Beautie's Vanity.*

Vaine is y<sup>e</sup> boast of bewty or of strength,  
W<sup>ch</sup> sicknes soone or age decaies at length ;  
and though they did to neither hazards yeld  
yet ar exceld by herbs and birds in feild.

*Table curtesies.*

Such fare accept as ready thou dost finde,  
& welcome, iudge by hostesse willing minde ;  
W<sup>th</sup> cheerefulnes a pudding, or a pye  
more thankes deferue then grutchd variety.

In drinking to, it is most curtesy [too]  
to meaner sort the same first to apply ;  
theyr company, least els we seeme disdaine,  
wherof they might haue colour to complaine.

To stranger or to reconciled friend  
this curtesy we likewise should comend ;

y<sup>t</sup> vnto them & others may declare  
goodwill not grudge y<sup>t</sup> we to them do beare.

Vse drinke to but once to one at meale, [too]  
which is inough thy fauour to reuale ;  
who vse it more do vse it for a cranke,  
W<sup>th</sup>out defert therby to pick a thanke.

We some do see as oft as they do drinke  
for pledges do premeditate & thinke ;  
yet he y<sup>t</sup> next shall looke him in y<sup>e</sup> face  
chaunce medley shall receiue his drinking grace.

The pledger then w<sup>th</sup> solemne congey must  
giue thanks for y<sup>t</sup> wherto he had no lust ;  
but if he should (as Fleming) vse requite  
this curtesy would proue a dronken fpite.

To drinke to wife it is ridiculous,  
to next of kinne it is sup'fluous ;  
a wantonnes vnto familiars,  
a sawcines vnto superiours.

*Carving.*

The simple carue & such as cannot reach :  
so reason doth as well as custome teach :  
for some we se[e] y<sup>t</sup> rather will not eate,  
then carue themselues at betters' board of meate.

But such as can both reach & also dare  
to carue themselues, will w<sup>th</sup> the paines to spare ;  
least thou y<sup>e</sup> dish or morfell shall not hit,  
their appetite y<sup>e</sup> best will serue or fitt.

Twife of one difh carue not w<sup>th</sup>out request,  
nor let y<sup>e</sup> fame be only of y<sup>e</sup> beft ;  
too much or oft, if thou doft carue or cut,  
their ftomack or their trencher thou fhalt glutt.

To fulfomely fee y<sup>t</sup> thou never carue [too]  
leaft there do want the other ghefts to ferue ;  
refpect thou muft the mouths as well as meate,  
ech gheft's degree, & ftomack's ftrength to eate.

*Dice and cards.*

All dice & cards auoid if thou maift chufe  
or be not vrgd by company, to vfe :  
or y<sup>t</sup> the night or feafon of the yeere  
all other fports do force the to forbear. [thee]

Nor venture more then thou doft looke to loofe [than]  
nor in the game do any hope repofe ;  
for thoufands are by cards & dice vndone  
to one y<sup>t</sup> by a true accompt haue wonne.

Nor yet fuch game can well be callèd thrift  
y<sup>t</sup> gotten is w<sup>th</sup> facing, fleight, & fhift ;  
but lewd they be y<sup>t</sup> therof make a trade  
another's wealth to feek & to inuade.

No exercife of body or of witt  
ther in is vfd, fith players ftand or fitt ;  
and he y<sup>t</sup> moft doth beate his braine therin  
doth but devife deceitfully to winne.

For if y<sup>e</sup> play did reft in fimple chaunce  
as they pretend, it would as foone advance  
the ftake of them y<sup>t</sup> neuer plaid before  
as his y<sup>t</sup> plaid ten thoufand times before.

But be it y<sup>t</sup> no fraude at all were vsed  
yet canst thou not from synne be so excused ;  
if thou dost hope by hazard of the play  
an other's wealth therby to drawe away.

Those only games for men be compted fitt  
that further strength, actiuity & witt,  
and make vs fitt & apter in the ende,  
our selfe, our Prince and countrey to defende.

*Garmentes.*

For garmentes vse no better nor no worfe  
then fitteth best thy body, state & purse ;  
and let the stufte, couller & the fashion  
be like thy peeres for age & ech condition.

Be none of those we<sup>ch</sup> fashions first do blafe  
lest thou be made a comon laughing gafe ;  
but if thou stay while fashion weareth out  
thou shalt as well for stalenes haue a flout.

*Frugality.*

Such port to beare thou oughtest but desire  
as both thy state & calling do require ;  
least beggery, fhame, debt, & eke disdaine  
cause creditors & the at last complaine.

[thee]

To kepe thy state obserue thou must a measure  
and squared by reuenue & thy treasure ;  
begin but so as rather thou maist rise,  
for such as fall through folly, men despise.

His father's state he seemeth much to scorne  
that doth disdaine the port y<sup>t</sup> he hath borne ;

and may as well for ought I vnderstand  
difclaime his name, & goodes, & all his land.

*Compassion.*

The prifoner by warre or furetye  
helpe to redeeme out of his mifery ;  
lame, deafe or blind, nor agèd do despife  
but lend them handes, thy leggs, thy eares and eyes.

True laborer y<sup>t</sup> fcarce can houle maintaine  
relieue we muft, though they do not complaine ;  
but fturdy rogue, or lufty vagabond  
like to a thiefe would iaylèd be & fhonnd. [fhunned]

*Behauiour.*

Be courteous euen to y<sup>e</sup> meanest ftates  
but only vse thy equals for thy mates ;  
fuch reuerence vse to superiours  
as thou doft claime from thy inferiors.

Thy betters vse w<sup>th</sup> fuch a decent grace  
as doth belong to either's ftate & place ;  
for as thou muft no man due honour grutch  
fo mayft thou yeld where thou doft like, too much.

Who honour takes or giueth more then due, [than]  
fhall both be fcornd of them y<sup>t</sup> do it vewe ;  
as pride it is, too high to take thy place  
fo maift thou not too much thy felfe abafe.

It is a point of greate ciuilitye,  
due reuerence to yeld to ech degree ;  
which to obferue if thou doft want the fkill  
to yeld y<sup>e</sup> moft is 'fcufed by good will.

*Ryot.*

If tauerne or the alehouse thou doſt haunt  
Wit, credit, health, & wealth thou ſoone ſhalt want ;  
theſe frutes they yeld y<sup>t</sup> be furchargd w<sup>th</sup> drinke,  
they brawle & fight, yea ſtagger, ſpue & ſtinke.

Shunne flattering harlot as a ſerpent's ſting  
who vnto the will diuers poiſons bring ; [thee]  
as ſoone to waſt thy lands & all thy wealth  
and ſoone to crack thy credit, & thy health.

*Mediocrity.*

Who kepeth meane in word & deede & geſture  
in curteſy, in dyet, 'ſpence, & veſture ; [expense]  
ſhall both preuent all harmes y<sup>t</sup> may ariſe  
and be eſteemd a ciuill man and wiſe.

*A Diet.*

---

ANould man askd, what charmes or spell  
made him to beare his yeeres so well?  
What course he tooke to maintaine strength,  
and drawe out life at such a length?  
gaue answere thus. Ile not refuse  
to tell the friende what charmes I vse.

[thee]

1 from wine and weomen I abstaine.

2 full meales and dainety I refraine.

3 The clothes are warme w<sup>ch</sup> I do weare.4 My body bounde, w<sup>th</sup> me is rare.

5 My heade and neck are sildome bare.

6 from wett and could my feete kept are.

7 At euen and morne I walke a mile.

8 Discourfe w<sup>th</sup> friende my cares beguile.

9 Excesse in all thinges I abhor.

10 And violent sportes I care not for.

11 Phisike I shunne; Nature is free.

12 And thus she workes hir will on me.

My dayly sinnes I do vnfoulde  
to Christ alone (my hope and houlde),  
Who by his spirit hath me toulde  
that in his booke my name's inroulde.  
Thus I looke younge, though I be ould  
Through th' helpe of god, not th' helpe of gould.

And these the charmes are, this the spell

W<sup>ch</sup> makes me beare my yeeres so well.

*A Wife.*

---

- SUCH as I haue to my owne hart propounded  
 And labor'd to obtaine as earth's cheefe good ;  
 A wife made all of wifhes, & compounded  
 Of choice ingredients both for minde & blood.
- 1 A Maide, yet willing to become a mother.  
 2 Younge, yet full ripe. A faire one, and yet black.  
 3 The white side turnde to me, black vnto other.  
 4 Silent, yet one y<sup>t</sup> no good tounge did lack.  
 5 Rich, only to contentment, not t'excesse.  
 6 Wife, not to teach, but her owne wants to knowe.  
 7 Holy, struiuing with loue her faith t'expresse.  
 8 Welborne, yet not so high to fet me lowe.
- Such, whils't I fancied to my selfe a wife  
 Friende, I do heare you haue her to y<sup>e</sup> life.  
 Th. Scotte.
- 

## NOTE.

[See our *Introduction* on this poem, which has hitherto been printed as by DONNE. G.]

*An Elegy wherein is contained good & honest  
counsell for Ladies & gentlewomen to  
dep't y<sup>e</sup> citty according to his  
Matie's p'clamation.*

---

YOU women that do London loue so well,  
whome scarce a proclamation can expell.  
And to be kept in fashion fine and gay  
Care not what fines your honest husbandes pay ;  
Who dreame on nought but visetts, maskes & toyes  
And thinke the Country contributes no ioyes :  
Be not decei'ude, the Country's not so bare,  
But if you trading want, ther's ware for ware.  
Or if you Musicke loue, know every Spring  
Both Nightingale & coucoes there do sing.  
Your compleat gallant, & your proper man  
Are not confinde to fleetstreet or the stran.  
But you haue nobler thoughts, then do not doe  
No ill, nor any thing that 'longs there to,  
Cæsar woulde haue an honest woman be  
Not only chaste, but from Suspition free.  
W<sup>ch</sup> you y<sup>t</sup> sojourne here can hardly shunne,  
You must so many tempting hazards runn.  
For faue some few here that ar full of grace,  
The worlde hath not a more debofhèd place. [debauched]

Your owne propension ill enough contriues  
 With out the exceffe of towne prouocatiues.  
 Therfore depart in peace, & looke not back,  
 Remember Lott's wife ere you suffer wrack  
 Of fame or fortune, w<sup>ch</sup> you may redeeme  
 And in the country liue in good esteeme.  
 Ladies of honour grace the Court I graunt,  
 But 'tis no place for vulgar dames to haunt :  
 The Country is your orbe and proper sphere ;  
 Thence your reuenues 'rife, bestow them there,  
 Convert your coach-horfe to the thrifty plowe,  
 Take knowledg of your sheepe, your corne & cowe ;  
 And thinke it no disparagement, or taxe  
 T'acquaint your fingers with the wool and flaxe.  
 Whereof examples ar not farr to seeke  
 Where noble Princeffes haue done the like.  
 Your husbantes will as kindly you imbrace  
 Without your iewells, or your painted face.  
 And there your children you may educate  
 As well as those that French or Spanish prate :  
 Vifit the sick & needy ; and for playes  
 Play the good houfwiues, waft not golden daies  
 In wanton pleasures, w<sup>ch</sup> do ruinate  
 Infenfibly, both honour, wealth and ftate :  
 And do it of your felues ; the Spanish dames  
 Frugality will teach you to your flames ;  
 And then no thanks, for fo it comes in fashon  
 you will be fervile Apes to any Nation :  
 And you good men, 'tis beft you get you hence,  
 Leaft honeft Adam pay for Eue's offence.

*To the Kinge's most excellent Matie.*

---

*The humble petition of the lord vicount Falkland one of  
the lords of your most honorable  
pruie councell.*

Most humbly shewing

THAT I had a sonne vntill I lost him in yo<sup>r</sup> high displeasure, where I cannot seeke him, bicause I haue no will to finde him there. men saye there is a wild young man now prisoner in the Fleete, for measuring his actions with his owne priuate fence, but now for that they say your Maties hand hath appeared in the punishment, he bowes & humbles him selfe before, and to it.

Whether he be mine or not I cannot discern by any light, but that of yo<sup>r</sup> roiall clemencie, for only in your forgiuenes must I owne him againe myne.

Forgiuenes is the glorie of the supreme powers, & 'tis [of so] hie operation, that when it is extended in y<sup>e</sup> greatest measure, it conuerts the greatest offenders into the greatest louers, and foe make purchase of their harts, an especiall priuiledge, peculiar and due to Soueraigne princes.

If your Matie will vouchsafe out of your owne benignitie to become a seconde nature and restore that vnto me, w<sup>ch</sup> the first gaue me, and vanitie depriued me of, I shall keepe the reckoning of the full number of my sonnes, w<sup>th</sup> comfort; & render the

tribute of my most humble thankfulnes, els my weake ould  
memorie muft forgett one.

---

## NOTE.

[This letter of the elder Falkland in behalf of his afterwards chivalrous and illustrious son, has been often printed. We have collected the Poems of Falkland in our Fuller Worthies' Library *Miscellanies* (vol. iii.). The handwriting is boyish, and there are mistakes. *e.g.*: line 11 misreads '& this hie'; line 13 'make'; line 14 misspels 'espeatiall';—all of which we have corrected. *G.*]

*[Latin Epitaphs &c.*

Three blank leaves follow the letter of FALKLAND, and then come these Epitaphs &c. *G.*]

*Epitaphiū on Nicho: Baconū  
Equitem auratū.*

---

**N**ON hominem possū, non audeo dicere Dium  
Mors hominem monstrat, vita fuisse deum.  
Mr Camden.

---

NOTE.

[The illustrious William Camden and Sir Nicholas Bacon, father of  
the Bacon. G.]

*Epitaph.*

---

**Q**UI iacet hic fuit ille aliquid, fuit & nihil ille  
Spe fuit ille aliquid, re fuit ille nihil.  
Mr Dauies.

---

NOTE.

[Probably Sir John Davies, previous to his knighthood. G.]

*Epitaph. Fo. Calfe.*


---

O DEUS omnipotens vituli miserere Johannis  
 Quem mors preueniens non tulit esse bouem.  
 Tho: Morus eques.

---

## NOTE.

[Sir Thomas More, whose Latin poetry has been collected into a dainty little volume (Pickering). G.]

*In obitū Papæ pij quinti.*


---

PAPA pius quintus moritur : res mira tot inter  
 Pontifices tantū quinq. fuisse pios.

*In obitū Andreas Corbet  
cuiusdam militis.*

---

FUNDUS habet dominū qui fundū nuper habebat  
Et domus est domini terra lutosa fui  
Non tamen ille falo folio manet ille tonantis  
Et locus est illo dignus, et ille loco.

Tho. Laurence.

---

NOTE.

[Unknown apparently. G.]

*Desceptatio inter Epicurū & diuinū Philosophū.*

---

SIC vult, sic statuit rerū natura creatrix  
Vnica res vno possit vt esse loco  
Et terræ centrū tendat adire graue  
Et loca celsa poli tendat adire leue  
Corbettus nequeat pluribus esse locis  
Corpus terrenū putrida terra tegit  
Corpore terreno mens sua clausa manet  
Tempus in eternū corpus tellure quiescit  
Omnia putrescunt cor, cutis, ossa, caro.

*Confutatio.*


---

**S**IC vult, sic statuit rerū natura creatrix  
 Singula res proprio quærat vt esse loco  
 Terra terrestri vult remanere loco  
 Cœlica cœlesti vult habitare loco  
     Corbettus poterit pluribus esse locis  
     Corpus defunctū terra lutosa tegit  
     Cœlestem mentem cœlica regna tenent.  
 Tempus ad æternū corpus tellure refurgit  
 Cuncta renouescunt cor, cutis, ossa, caro.  
Tho. Lawrence.

*In obitū Henrici Sydney Militis.*


---

**R**EGIA Sydnej facies dulcesq. lepores  
 Forma deecens dominū defuerere suū  
 Omnia iam tumulo pariter claudunt<sup>r</sup> in vno  
     Omnia funestus contegit iste lapis,  
 Vixit, non viuit, non floret, floruit olim  
     Non est qui semper dignus vt esset erat.

*Correctio: Vixisti: viuis: viues:*

---

VIXISTI, viuis, viues fine fine beatus:  
Florebis nec flos iste caducus erit.

Proles pulchra fui morientis imago parentis

Ipso te prohibet te moriente mori

Fama peregrinas late diffusa per oras

Ipso te prohibet te moriente mori.

Abrah: Frances.

---

NOTE.

[ABRAHAM FRAUNCE the friend of SPENSER, and a "sweet Singer" of note. His "Emanuel" and "Psalmes" we have reprinted in our Fuller Worthies' Library Miscellanies (vol. iii.). G.]

*Carmina cuiusdam simplicis  
pædagogi in obitū generosæ.*

---

NON est defunctā quod te doleamus amici  
Corpus habet requiem mens quoq. lætitiā.

Dauenport.

*Responsio.*


---

EST, est viuentem quod te doleamus amici  
 Corpus habet scabiem, mens quoq. stultitiā.  
 Tho. Lavrence.

*In obitū Eliza: Rosse  
 uxori Petri Rosse Ar.*

---

QUIS lapis hic? Tumulus? cui deditus, editus orbi  
 Si quæres quæ res sit, resonabit, abit.  
 Quis locus est miseris si cœlū non detur? Ater.  
 Ecquid homo? pulvis cū morieris, eris.  
 Quo iusti? ad cœlū si iuste viuitis, itis,  
 Sufficit ad cœlū si semel itur, iter.

J. R.

---

NOTE.

[Probably by Sir John Roe. See our *Introduction*. G.]

*Epitaph.*

---

QUID tua vita? dolor: quid mors nisi meta dolorū  
Mors vitam sequitur, vita beata necem.  
Ergo ne defunctū dīre lachrimabimus? absit: [sic]  
Prestat abesse viris possit vt esse deo.

J. L.

[*A royal death.*]

---

THE flower de Luce is feare, late pride of Springe  
The Lyon deade, eare while the fforreste's kinge.

[*Rosa et Leo.*]

---

EN Rosa flos Veris, Leo Siluæ rex ceciderunt  
abstulit vna dies robur & omne decus  
Quæ forma anteibat, dudū, qui Robore cunctos  
en Rosa contabuit, corruiat atq. Leo.

Viribus indomitū superat vis nulla Leonē  
 ad cuius vocem cuncta timere solent.  
 Martis at ecce Leo, martis decus occidit inquā  
 robore præcellens concidit ipse Leo.  
 Purpureæ quid flore rosæ formosius esse?  
 irridis asimilis, qui color esse potest?  
 Veris amor rosa, Vere obijt, flos arruit iris  
 iris quæ forma præstat, odore Rosa.  
 Nec sua forma Rosam, nec vis sua magna Leonem  
 eripiunt fatis, parcere parca nequit.  
 Cū neq. forma Rosam seruat, nec vita Leonem  
 quis Læthi effugiet tristia fata? nemo.  
 Quippe semel moriendū est, mæsti limina Læthi  
 sunt calcanda tibi, cū tua fata vocant.

*Plures venerant solē orientē quā occidentem.*

---

SUCCUBUIT fatis Regina Britannica sævis  
 cuius morte nihil tristius esse potest.  
 Illi at imperio successit rex Jacobus  
 cuius forte nihil dulcius esse potest.

Cū venit inde dolor, venit hinc cū summa voluptas  
 dic mihi qua præstat conditione frui?  
 Tristia seu veteris Reginæ funera flevem  
 seu canerem Regis tempora læta noui?

Tempora læta canā, fed & aspera funera flebo  
hac mihi iam placuit, conditione frui  
Tempora læta canā : nec tristia funera dicā,  
hac, mihi iā placuit conditione frui.

J. L.

---

NOTE.

[It is somewhat tantalizing to find Donne addressing a "J. L." with high praise. Probably a Lawrence. See our edition of Donne in the place. G.]

*An epitaphe on a preacher.*

---

I NSTRUXI quondā multos, nunc instruo cunctos  
Quod struit vna dies, destruit vna dies.  
Sic speciosa ruit spatiosi fabrica mundi  
Sic oritur moritur vermis inermis homo.  
O me fœlicem qui carnis fasce solutus  
Mutauit veris vitrea, vana bonis.

*An Epitaph composed by Sr Edward Dyer  
of Sr Philip Sidney.*

---

**A** MONGE the woes of those vnhappy wightes  
That haue sett downe the forrowes of their tyme,  
Whose lives are leste devoyde of all delightes  
And past in greife the pleasures of their prime ;  
Let me discourse the secret of my care,  
More then conceipte or forrowe can declare.

Some loose their welth, it is a flender losse,  
My life hath lost the treasure of my trust :  
Some loose their healthe, alas a comon crosse,  
My live's delighte is buried in the dust :  
Some loose their frendes, it is not one man's woe,  
I loose a freinde, such one there is noe moe.

Some loose their loue, a forrowe neare the harte  
In kinde affect, and onely crosse of crosses ;  
Some loose their lives where forrowes never p'te,  
Some loose themselves in thinkinge of their losses :  
More then my selfe is such a frend bereft me,  
As welth, nor helth, nor love, nor lyfe hath left me.

And shall I tell what kinde of man he was  
Whome thus I loved and never creature hated :

Imagine firste it doth my reason passe  
To write of him, whome highest powers created,  
For every p'te that vertue hath desired,  
Ioye of the heavens and of the world admired.

Yet as my harte for greife and forrowe ran  
I will describe the substance of his state ;  
In childishe yeares he was esteemed a man,  
And halfe a man, more halfe a magistrate ;  
One<sup>1</sup> whome the Artes and Muses foe attended  
As all in all, for all he was comended.

Whose wifdome was not seene in wanton toyes,  
And thoughte no wanton yet not voyde of wytt ;  
Of worldlie welth he never made his ioyes,  
Althoughe sometyme he had a taste of yt ;  
For lett the best that lives doe what he can,  
In somethinge yet he shewes he was a man.

But iff one earth there weare a man devine, [on]  
For nature's guiftes and vertue's fervent grace ;  
Then giue me leaue to say this love of myne  
Was here to[o] good to haue a dwellinge place,  
But lives in heav'ne in some highe angell's office  
Where God Himselfe doe vse him in His service.

To say yet more what in effecte he was,  
Let this suffice, in ffyne he was a man  
Whose heavenly wifdome found the way to pass  
More then the honor of witt and reason can ;  
In whose attemptes the world foe well did know them,  
Nothinge but death could ever overthrowe them.

<sup>1</sup>[=on, as throughout. G.]

Comelye of shape and of a manlie face,  
Noble in birthe and of a princelie mynde,  
Kinde in affect and of a courtlie grace,  
Courteous to all and carefull of the kinde :  
Vallor and vertue, learninge, beawtie, love,  
These were the p'tes that did his honor prove.

Whose full p'fection thus hath wifdome pryfèd [praised]  
His wordes were substance and his deedes devine ;  
Reason the ground whereon his hope was raised,  
Labor his life, and learninge was his lyne ;  
Truth was his love, and tryall his intent,  
Care his conceipte and honor his content.

He spake noe word but carried full his weighte,  
He nothinge did that ever tooke disgrace,  
He had noe mynde to muse uppon deceipte,  
He built on heaven, his onely buildinge place ;  
He lou'd the Church, where faintes do build the steeple,  
And fought the world, where angells are the people.

He traveld far when he was nearest home,  
Where was noe earth, he could behould the land ;  
He sawe a house without or lyme or stone,  
And faylde the sea where there was never sand ;  
He founded depthe withowt or lyne or leade,  
And found owt lyfe where other men were deade.

He feard noe foe, nor ever soughte a freinde,  
He knewe noe want and made noe care of wealth,  
He nought begonne but had a care to end,  
And never lou'd the honor had in stealth ;  
By fyre and sword he wonne his worthye fame,  
And hath advaunste the honor of his name.

In all the fkye he honored but a starr,  
That was the courfe of all his kinde affecon;  
Whofe flame was neare although the fyre afarr  
Gaued him the heighte of his true love's direction:  
He was foe kinde and conftant where he loved  
As once refolved he could not be removed.

His hand was free to helpe the needie harte,  
His harte was franck to fill the emptie hand;  
His moft defire was to reward defarte,  
And hould vp ftate when honor could not ftand:  
His onelie ioye was honor of the feild,  
To conquere men and make the captaines yeild.

Much was his care, and of his countrie moft,  
Little his ioye, and in himfelfe the leaft;  
All for his freind did feeme but little coft,  
Yet to him felf a little was a feaft:  
Highe was there hap that mought but be about him, [their]  
Death is there lyfe that mone to be without him.

Howe iudge the life in leauinge fuch a ioye,  
The death, in loffe of fuch a danty freinde;  
What may remove the roote of this anoye,  
Or howe this greife may ever haue an end;  
And if it be a cafe incurable,  
Thinke of the deathe where it is durable.

To live in death it is a dyinge lyfe,  
To dye in lyfe, is but a liuinge death;  
Betwixte thefe twoe is fuch a deadly strife  
As makes me drawe this melancholie breath;  
Wherein concept doe live fo discontented  
As never harte was ever foe tormented.

A torment onelie made but for the mynde,  
 A mynde ordeined but onely for distresse ;  
 And such distrefs as can noe comfort fynde,  
 And leaves the harte to dye remedylefs ;  
 And such a death as lively to behould  
 Ten thousand tormentes more then can be tould.

Yet thoughe my pen can never half exprefs  
 The hideous tormentes of my heaue harte ;  
 Lett me sett downe the truth of my distrefs  
 That some poore soule may helpe to beare a p'te ;  
 That in extreames when we are woe-begone vs  
 The world may weepe to fitt and looke vppon vs.

Nature and arte are gott about his grave  
 And there fitt waylinge of each other's losse ;  
 Hard by his tombe, fatte sorrowe in her cave,  
 Cuttinge her hart to thinck of honor's croffe ;  
 And wisedome weeping, wringing of her handes,  
 To see the worlde in what a case it standes.

In this darke hole of his deathe's heavines  
 Vue wofull beauty with her blubbered eyes ;  
 By her fittes love with care all comfortlefs,  
 Recordinge of his mother's miseries.  
 Amonge the rest that wayte the losse of freindes  
 Sitte pacience pickinge of her fingers' endes.

From pittye's face doe fall the tricklinge teares,  
 Of tormentes such as teare the harte of love ;  
 The Muses fitt and rend there shrivled haire  
 To see the payne that love and beawtie prove ;  
 Amongst them all howe I am torne afounder  
 And yet doe live, confes it is a wonder.

I live, I live, alas I live indede,  
But such a life was never such a death ;  
While faintinge harte is but constreinde to feede  
Vppon the care of a confuminge breath :  
O my sweete Muse, thou know'st how I am vexèd,  
Poynte owte my passion howe I am p'plexèd.

Yet for the care that vertue hath conceived  
For los of him that was her dearest love,  
And for the death that honor hath receavèd  
Where pacience doth the deadly passion prove ;  
I can not chuse althoughe my harte doth hide it,  
But shewe my greife foe greate I cannot byde it.

O that I had but so devine a heade  
As could bewraye the sorrowes of my brest ;  
Or from the graue to rayse againe the deade  
And not offend my God in my request ;  
Or by a prayer that I might obteyne  
To see the face of my desire agayne.

But all in vayne, my wishes naught availe,  
My wordes are winde and carry not effecte ;  
And with the greife I feele my senses fayle,  
That fortune thus shold crosse me in affecte :  
As by the losse of one sweete heavenlie frend,  
My harte shold dye and yet not dolor end.

Ende, noe God wootte, there is noe ende of greife,  
Where sad conceipte will never out of mynde ;  
And booteles hope to harpe vppon releife,  
Where care may seeke, but never comfort finde ;  
For in the world I had noe ioye but one  
And all but death : now he is deade and gone.

Gone is my ioye, alas and welladaye,  
 What shall I doe nowe all my love is gone?  
 All my delighte is fallen into decaye  
 Onely but heaven, I haue to hope vppon :  
 Oh heauenly powers take pittie one my crye, [on]  
 Tell me not live and see my lover dye.

O my love, O my love, all my love ever,  
 Out alas fyllie wretch, welladaye woe is me!  
 Of a freinde ever frend, such a freinde never,  
 In the world through the worlde may the world see :  
 Holie Saints, high powers, heavens looke vppon me,  
 Pitty me, comforte me, thus woe begoms me.

My heavenlie love, heav'ns loue as well as I,  
 Heaven was his care, and heaven his content ;  
 In heaven he lives, in heaven he cannott dye,  
 From the heavens he came, to the heavens he went :  
 Of heavenlie love, heaven will I looke for never  
 Till in the heavens I may behold the[c] ever.

But what me thinckes I see a foddaine chaunge,  
 The world doth seeme to alter, Nature much ;  
 The state of thinges is to my reason straunge :  
 And forrowe like as there was never such  
 Such lacke of love, such mourninge for a freinde,  
 Such world of woes as if the world wold ende.

Me thinckes I see the Queene of kinde affecte,  
 Sighinge and fobbinge with such inward greife  
 As he that could consider the effect  
 Mighte see in harte her deade without releife,  
 And in conceipte so overcome with care  
 It kills my harte to see her heavie fare.

Me thinckes I see a fight of armèd horfe  
Ledd in by boyes as if the men were deadd :  
Me thincke I heare men murmure of a course,  
And gallant youthes goe hanginge of there headd :  
Methinke I heare a thunder in the ayre  
Bidde farewell hope, and looke vppon despaire.

And so forlorne abandone all content,  
Keepe in the caves where comforte is not knowne :  
Borne but to live and onely to lament  
The dolefull life that by his life hath growne ;  
Whoe in his life wolde let him knowe noe care,  
But by his deathe all greifes that ever are.

Pan in a rage hath broken all his pipes,  
Pallas alas fittes poringe on a booke ;  
Her weepinge eyes see how Diana wypes,  
And poore Apollo castes a pitteous looke :  
The nymphs come in with such a wofull cryinge  
As if that Love or Venus lay a dyinge.

The nightingale is stoppèd in her throate,  
And screichinge owles do make a fearefull noyse ;  
The dolefull ravens do singe a deadely note,  
And little wrennes the ende of Eagles' ioyes :  
The Phœnix droopes, and Faulcons beate there winges  
To heare howe swannes of death and forrowe singes.

The trees are blasted, and the leaves doe wither,  
The danty greene is tornedd to dustye graye ;  
The gallant vines are shruncke and gone together,  
And all the flowers doe fade and fall awaye ;  
The springes are drye, and all the fish scales beaten,  
And all good fruite the earth it self hath eaten.

O what a woe it is to fee the woes  
 Where naught but woe is left to looke vppon :  
 A greife to[o] greate for reason to disclose  
 And in effect a death to studye one: [on]  
 Where man and beaſte, birde, fiſhes, flowers and trees  
 Doe half the hope of all their comforte leeſe.

When one the earth was ever ſuch a ſighte ? [on]  
 Hardly the worlde can ſuch a forrowe haue,  
 Never did death more ceaze vppon delight  
 Then when this knight was carryed to his grave ;  
 Which when I ſawe, foe neare my harte I ſett  
 As while I live I never can forgett.

Me thinckes I ſee a trumpett, drum and fife  
 Sounde all a moſt as if the world were done ;  
 Me thinckes I ſee an end of happye lyfe,  
 Or ſecond ioye ſince latter age begonne ;  
 Me thinckes I heare the horror of the crye  
 As if the day were come that all ſhould dye.

O what I heare, O what I feele and fee,  
 Hold harte, helpe heav'ns, how can I longer live !  
 But in the heav'ns there is noe helpe for me,  
 Not all the worlde can any comforte give :  
 When death dothe of my deareſt freinde deprive me  
 What can remaine in comforte to revive me ?

And yet the world ſhall witnes what thou arte,  
 Who in the world didſt leave not like behinde ;  
 I will ſett downe thoughe ſhorte of my defarte,  
 The happie hounor of this heavenly mynde ;  
 And one thy tombe I will with teares ingrave [on]  
 The death of life, that for thy lacke we haue.

Looke one the hills howe all the sheapheardes fitt, [on]  
 Heavie to thincke vpon their honest frend ;  
 Howe Phillis fittes as one beside her witt  
 To se[e] the forrowes of her shepheard end ;  
 Harke how the lambes goe bleatinge vp and downe,  
 To see their shepheard carried to the towne.

Looke howe the flocke beginne to leave there feedinge,  
 while cruell beastes breake in amonge the sheepe ;  
 See howe the harte of love doe lye a bleedinge,  
 that Mars was slayne while Venus lay a sleepe :  
 see howe the earth is bare in every place,  
 to see that death hath done the worlde disgrace.

And Coridon, poore filly wretched fwayne,  
 doth make such moane as if he wold goe madd ;  
 all in dispayre to see good dayes agayne,  
 to loose the ioye that in the earthe he had ;  
 who since he hard but of the mortall wound  
 liv'd like a ghost, that goes vpon the ground.

ffirst comes the brother all in mourninge black,  
 mourninge indeede in boddie and in mynde ;  
 fouldinge his armes, as if his harte wold wrack,  
 feelinge the death that love and nature fynde ;  
 lookinge vpon the last of his delighte,  
 dyinge in harte to see the heaue fighte.

The schollers come w<sup>th</sup> *Lacrimæ Amoris*,  
 as though there hartes were hopeles of releife ;  
 the foldiers come w<sup>th</sup> *Tonitrue clamoris*,  
 to make the heav'ns acquaynted w<sup>th</sup> there greife ;  
 The Nobler peeres in *Ciuitatis portis*,  
 in hartes engraven, come in w<sup>th</sup> *Dolor mortis*.

The straungers come w<sup>th</sup> *ehe mala sorte*,  
 the f'vantes come w<sup>th</sup> *male de la vita* ;  
 the secreet frendes w<sup>th</sup> *piefo ehe male*,  
 and all w<sup>th</sup> there *felicita finita*.  
 Now for my felf *O dolor infernate*  
*Da vider male, et non da viuer tale.*

But since I see there is noe remedye,  
 what god will haue must never be w<sup>th</sup>stood ;  
 and male Content is but a malladye,  
 that may confume but can do little good :  
 I will to god referr my whole releife,  
 in heav'nlic care of my vnhappie greife.

And one my knees beseech his holie will [on]  
 to cast one me those sweete and lovinge eyes,  
 that heate the harte of verie hatefull ill  
 and give the life where never Comforte dyes.  
 that where my harte is gone, my hope may thither,  
 that fayth and love may live in heaven togeth.

But till my foule may see that heav'nly sweete,  
 where vertue doth her dearest love imbrace,  
 where comforte, care, and kinde affect may meete  
 and have the ioye to see each other's face :  
 vppon thy Tombe I will these wordes sett downe,  
 that all the world may reade of thy renowne.

Perfection peereles, vertue w<sup>th</sup>out pride,  
 Hono<sup>r</sup> and learninge linkt w<sup>th</sup> higheft love ;  
 ioye of the thought in true direction tryed,  
 life of the love, that higheft hono<sup>r</sup> prove ;  
 in Angells' Armes w<sup>th</sup> heav'nlic handes imbraced,  
 paradise pleased, and all the world disgraced.

Seeke all the world, or seeke and never finde  
in earthlie mould the mount of such a mynde ;  
Devineſt gueſte that god and man beſtoweth,  
in glory ſuch as from ſuch glorye groweth.  
And of the ioyes that haue all greife begonne,  
Yet let me weepe when all the world hath done.

---

NOTE.

[On this poem, mis-assigned to Dyer, see our *Introduction.* G.]

*In obitum Elizabethæ Crofte nuper uxoris Caroli  
Crofte Armigeri C: B: hoc memoriæ pignus poſuit.*

---

GENTLE beholder of theſe dolefull Lynes,  
W<sup>th</sup> carefull Mutes and mournfull Accentſe ſoundinge ;  
Reſolve to teares, veiwinge theſe ſad deſignes  
Off dryry forrowe, and hartes deepeſt wooundinge :  
Conſuminge tyme, abridginge worlde's deſire,  
Infultinge death, fearefull, p'digious, ſtraunge,  
Eclipſinge, waxinge heate of nature's fyre,  
W<sup>th</sup> wayninge, forc't and neceſſary chaunge ;  
Since yo<sup>u</sup> haue done yo<sup>r</sup> worſt to date her dayes,  
Whilome the worlde's, nowe heaven's abortive gueſt,  
(I) this ſadd memorie of her live's prayſe,  
P'ſume to write, in ſkillfull Artes the leaſte.

Shee was descended of right gentle blood,  
 Kynde, Courteous, affable and mylde by nature ;  
 Modest her thoughtes, her disposicion good,  
 her mynde, Exchequer's store to every creature ;  
 her Conscience spotles, her Religion pure,  
 her life sinceare, her studdie contemplacon ;  
 her hope was Heauen w<sup>th</sup> life aye to indure  
 her faith was constant, in her Soule's salvacon ;  
 her vertuous care, her children to directe  
 Conforme to reason, in her husbande's will.  
 her bountie to her fervantes, freindes respecte,  
 desire to helpe and wishe noe neighbor ill :  
 Thrice happie then breathles in Tombe that lyest,  
 earth hath but earth, thy better pte survives.  
 Aye live thy vertues to succeedinge tyme,  
 Thy death from lyfe, a second life derives.  
 Death life confirms, Heauen earthe vnite in one,  
 Thy life in death and blisse when worlde is done.

*In obitum generosissimæ Merialis Crompton  
 nuper Vxoris Thome Crompton gen'osi  
 C. B. hoc memoriæ pignus possuit :  
 Obijt: 15<sup>o</sup> Maij Anno Dni. 1600.*

---

STEARNE death, the abridger of y<sup>e</sup> worlde's desire,  
 Nature's eclipser, and Heauen's instrum<sup>t</sup>,  
 Tyme's Agent, victor both of sonne and fire,  
 Greife's period, and the foule's Infranchizem<sup>t</sup> :

W<sup>th</sup> fatall and inevitable darte  
Hath from her Phere, divorst his best beloved, [husband]  
And left impressiō in each gentle harte  
of greived thoughtes, not easilie remov'd ;  
from Sinne-sicke Earthe to Saincts Ambrosiall feast  
she was invited in her cheifest prime,  
& evere since, to tearme her an abortive guesst,  
It's Error yet of Loue not love of Cryme.  
She was derived of right Generous kynde,  
her faire demeano<sup>r</sup> myrror to each veiwe ;  
her owtward accons, modelized her minde,  
w<sup>ch</sup> was a golden Myne, w<sup>th</sup> Earthe inclos'd ;  
Refined w<sup>th</sup> Vertue, and Religion's fyre  
her will was ledd by Reason, w<sup>ch</sup> oppos'd  
each head stronge passion and unchaft desire.  
her care was ofte to tender fruites of Love,  
Still doinge righte, offringe noe Creature wronge.  
her harte a Spheare where all good thoughtes did move,  
whose influence was disp'fed by the tounge.  
Earthe take thy mowlde, in thy dead armes imbrace her  
Who livinge was belov'd for worth and merritt.  
Preserve her Tyme, let not oblivion race her, [raze]  
That lyfe w<sup>th</sup> ffame, shee may mongst men inheritt.  
happie thy life, whose death such chaunge derives  
To live in fame, whose soule in heaven survives.

---

NOTE.

[We have given the two preceding pieces in our collection of the Poems of Christopher Brooke in *Miscellanies* of Fuller Worthies' Library (vol. iii.). See in the places on them. In the first, line 27 is evidently wrong, as the rhyme with "lyest" (line 25) is lacking. Brooke wrote "From worldly warfare, summon'd to the highest" (as *supra*). G.]

*Sr Phillip Sydney his Ep: in Pawles.*


---

ENGLAND, Netherland, the heauens, and the Artes,  
 the soldiers, and the world haue made fix p'tes  
 of valyant Sidney ; for who can suppose  
 that a small heape of stones could Sydney inclose.  
 England his bodye hath, for it hath him bredd :  
 Netherland his blood, in her defence shedd :

The heavens hath his soule, the Artes haue his fame,  
 Soldiers the greife, and the world his good name.

*Of Sr Frauncis Walsingham, Sr Phillipp Sydney,  
 & Sr Christ. Hatton, Lo. Chancellor.*

---

FRAUNCIS and Sr Phillip haue noe Tombe,  
 Sr Christofer hath Tombe enoughe for three ;  
 And yet they lye not foe for want of roome  
 or want of Love in there posteritye.  
 who wo'd from livinge hartes entombe such ones,  
 to bury vnder a fewe marble stones.

Vertue dyes not, her Tombe yo<sup>u</sup> neede not rayse,  
 let them trust tombes that haue owtlued there praise.

[*Sir Philip Sidney?*]

---

HERE the bodie of that man lyes  
whose accons all were histories ;  
Noe Epitaphe can make him knowne,  
nor add one prayfe more then his owne.  
J. Hoskynes.

*An Epitaphe on Mr Sandes.*

---

WHO wo'ld live in other's breath  
fame deceaves the deade man's trust :  
When o<sup>r</sup> names are loft by death :  
Sandes I was and nowe am duft.  
M<sup>r</sup> Hoskynes : medij Templi.

*An Epitaphe on a Bellowesmaker.*


---

HERE lyes John Geddard, maker of bellows,  
 his craftesmaster, and kinge of good fellows :  
 but for all that he came to his death,  
 for he that made bellows could not make breath.  
 M<sup>r</sup> Hoskynes.

*[Hugh Poache.]*


---

HERE lyeth the bodie of Hugh Poache  
 headed like a herringe, bellied like a Roache :  
 god of his mercy fend him his grace,  
 for he never had heare, growe one his face. [on]  
 per eundem.

*Of the B. of London.*

---

I WAS the first that made Christendome see  
a Bishop to marry a Ladie, Lady ;  
the cause of my death is secrat and hid  
I cryed out I dyed, and foe I did.  
per eundem.

---

## NOTE.

[Bishop Fletcher, father of JOHN FLETCHER and uncle of the poets, GILES and PHINEAS FLETCHER. Contemporary MSS. contain many sarcastical notices of this bishop. Consult our Lives of the Fletchers, prefixed to their Poems in Fuller Worthies' Library. G.]

*Of Sr Tho. Gressham.*

[Gresham]

---

H ERE lyes Gressham vnder ground  
as wife as fifty thousand pound ;  
he never refused the drinck of his freind,  
drinke was his life and drunck was his ende.  
per eundem.

*Of one y<sup>t</sup> kepte runinge Horses.*


---

**H**ERE lyes that man whose horse did gayne  
 the bell, in race one Salisburys plyane ; [on]  
 Reader, I knowe not whether nedes it,  
 yo<sup>u</sup> or the horse rather to reade it.  
 per eundem.

*Of Swifte.*


---

**H**ERE lyes Swifte that swiftlie fledd  
 all company alive, and lived as deade ;  
 when death ran for Swifte he was verie glad  
 that so might he shifte of those fewe freindes he hadd :  
 Away he wo<sup>l</sup>d in hast, noe man could intreate him,  
 yet nowe here he lyes, yf the wormes have not eate him.  
 per eundem.

*An Ep: one a man for doyinge nothinge. [on]*

---

HERE lyes the man was borne and cryed  
tould three score yeares, fell sicke and dyed.  
per Eundem.

*Of a Cofener.*

---

AND was not death a lusty strugler  
in overth cominge James the Jugler ;  
his lyfe so little truth did vse  
that here he lies : it is noe newes.  
per eundem.

*[Another.]*

---

HERE lyes the man w<sup>th</sup>owte repentaunce,  
whose death hath lost him much acquaintance.

*Mr Hoskines, his owne Epitaphe when he was  
sicke, beinge fellow in New Colledge  
in Oxforde.*

---

R EADER, I wo'ld not haue the mistake [thee]  
deade or alive I deserue not thy knowledge ;  
onlie but this that my bones may make  
parte of the dust of foe worthie a Colledge.

That I spent I had ; yt I gaue I haue ; yt I lefte I losse.

---

NOTE.

[See on Hoskins in former Note. It grates on one to read the above  
Verses on the "magnificent" Gresham. G.]

*An Epitaphe on a younge childe.*

---

W ITH in this marble casket lyes  
A faire ieuell of greate prife ;  
which nature in the worlde's disdaine  
But showed, and straight put vp againe.

*Of a Tailer.*

---

I LE<sup>d</sup> tell you a wonder, deny it if you can,  
Here lyes a tayler, and an honest man.

*Of Mr Taylor in Colman's streete.*

---

H ERE lyes Tayler of Colman's streete  
That was bearde to his belly, & belly to his feete.

*[On Robyn Ogle.]*

---

T HITHER thy fowle is gone,  
heere lyes thy flesh and bone.  
ffame said y<sup>t</sup> thou beest true  
and givest his graue his due.  
An honefter of man's race  
noe arme did ere imbrace.  
Then heere all eyes in the  
may Robyn Ogle fee.

[thee]

[*Envious Death.*]

---

THAT envious death to mortalls does his wrong :  
 takes good too soone, lets bad men live too long.

*In memory of the thrice noble and renowned  
 Robert, Earle of Salisbury, by the  
 Earle of Pembroke composed.*

---

YOU that reade passing by  
 Robert, Earle of Salisbury :  
 Knowe y<sup>t</sup> in so short a story  
 you can never find more glory.  
 All y<sup>e</sup> secrets on him laide,  
 He the staffe of treasure swaide.  
 Gaue his Master all the gaires  
 Of the wardes : referu'd the paires :  
 Govern'd all w<sup>th</sup> so cleare handes  
 As most malist silent standes :  
 All that snarle shall be soone  
 Founde Doggs barking at y<sup>e</sup> moone.  
 This Tombe hath his boones possesst,  
 Heauen and friends preferue the rest.

*Another upon the same subject by Mr Daniell.*

IF greatnes, wisedome, pollicie of state  
Or riches, or honour, coulde haue preferu'de from fate,  
So soone thou had'st not left the company of men ;  
Who wert both England's purse & England's pen.  
Greate little Lord, thou only did'st inherit  
Thy father's goodnes, honours, & his spirit,  
Till death that equalls scepters w<sup>th</sup> the spade  
Thee w<sup>th</sup> thy father's boones to sleepe hath laide.  
In good time for thy selfe though for the state  
Most wish't thy life had had thy father's date.  
Could the Parcae w<sup>th</sup> prayers haue bin prepar'd  
They long for vs thy wish'd life had spar'd.  
All we now can doe is to bewaile thy herse,  
Not sing thy praise that cannot stand in verse.  
Twill fill greate volumes, for thy noble partes  
Men write not in hard stone, but in their hartes.

## NOTE.

[SAMUEL DANIEL, a poet well deserving revival. G.]

*Epitaph.*

STAY, view this stone, and if thou beest not such,  
 Reade here a little, y<sup>t</sup> thou maieſt know much.  
 It covers firſt a virgin & then one  
 Who durſt be ſo in Court. A vertue alone  
 To fill an Epitaph. But ſhe had more :  
 She might haue claim'd t'haue y<sup>e</sup> graces foure.  
 Taught Pallas language, Cinthya modeſty ;  
 As fitt to haue increas'd the harmony  
 Of Spheares as light of ſtarres : She was earth's eye,  
 The ſole religious houſe and votary.  
 Not bounde by rytes but conſcience ; would'ſt thou all  
 She was ſtill Boulſtred, In w<sup>ch</sup> name I call  
 Vp ſo much truth, as could I here purſue  
 Might make y<sup>e</sup> fable of good women true.

B. J.

## NOTE.

[No doubt B. J. represents B[en] J[onson], and the "Boulſtred" the famous ſubject of ſo many remarkable poems in her memory by Dr. Donne. The above is in noticeable contrast with Jonſon's other lines and ſayings on Mrs. Boulſtred. G.]

*Sr Walter Raleigh.*


---

**E**UEN such is time, that takes in trust  
 Our youth, our age & all we haue,  
 And paies vs but w<sup>th</sup> earth & dust ;  
     who in the silence of the graue  
 When we haue wandred all our waies  
     Shut vp the glory of our daies :  
 And from that earth, graue and dust,  
 The Lord will raife me vp I trust.

---

## NOTE.

[I take from the *Courtly Poets*, as before, Dr. Hannah's note on this priceless little poem. "Printed with Raleigh's *Prerogative of Parliaments*, 1628, and probably still earlier ; also with *To-day a man, To-morrow none*, 1643-4 ; in Raleigh's *Remains*, 1661, &c., with the title 'Sir Walter Raleigh's Verses, found in his Bible in the Gate House at Westminster' (1618) ; and in *Rel. Wotton*, 1651, &c., with the title 'Sir Walter Raleigh the night before his death.' Also found with several variations in many old MS. copies (p. 54)." Our MS. reading "our age" (line 2) seems preferable to "our joys", and line 4 is surely much more characteristic than "Who, in the dark and silent grave" ; but Dr. Hannah's text of the closing couplet is superior :

"But from this earth, this grave, this dust,  
 My God shall raise me up, I trust." G.]

*In memory of the vertuous and rare patterne  
of modesty Mrs Suffex Kirbye.*

---

A VIRGIN chaft, of gracefull frame  
Of comely body, good of name :  
Louely of face, most faire of minde,  
Of sweete behauour, milde & kinde.  
This taper pure, this Lampe so bright  
But newly had receivèd light ;  
This blome so tender, bloffome younge  
As scarcely but to woman sprunge,  
Was nipt by Death, who threw his dart  
And struck this virgin through the hart :  
A ruder pt Death never plaide  
Then thus to kill a harmeles maide.  
But cruell death, in spite of the [thee]  
She lives in heaven eternally,  
And shineth there more glorious farr  
Then doth y<sup>e</sup> East, or Euening starr  
And raignes w<sup>th</sup> her redemer blest  
Where God graunt all our foules may rest.

---

NOTE.

[We can find nothing on this "fair lady" anywhere. G.]

*Epitaph.*

[*Robert Wallis ?*]

---

ATTORNATUS generalis quondam Anne reginalis  
Jacet hic Robertus Waalis nunquā ante fuit talis  
Neque erit successurus donec mundus est futurus.

[*Sudden death of a Law-Knight.*]

---

HOW durst thou fawcie death intrapp  
This purple gowne, and golden capp ;  
And reave him of his thrice fet ruffe  
Euen in his pride and in his huffe,  
And kill our Caelero Lawe  
Ere knighthood sword he coulde out draw  
And dub a Lady : O you ffates  
Love you no moore good giftes, regard not ffates ?

Are you not moved, nor taken w<sup>th</sup> good faces?  
 Nor w<sup>th</sup> good bodies, wrapt vp in good cafes.  
 If so (O then) what ment you not to spare  
 This knight fo hopefull & fo debonaire.

---

## NOTE.

[I fear this is a 'gird' at SIR JOHN DAVIES, who died suddenly, and who, somehow, had bitter enemies. G.]

*Epitaph.*

NOT full twelue yeares twice toulde a weary breath,  
 I haue exchanged for a wishèd death :  
 My course was short, the longer is my rest,  
 God takes them soonest whom he loveth best :  
 For he that's borne to day and dies to morrow  
 loofeth some daies of mirth, but months of sorrow :  
 Why feare we death y<sup>t</sup> cures our sickneffes,  
 Author of rest and ende of all distreffes.  
 Other misfortunes often comes to greue vs  
 This strikes but once, & that stroke doth releue vs.

---

## NOTE.

[The above is a short quotation from an anonymous Elegy in celebration of the second wife of William Crashawe, B.D., father of the poet. It occurs in a privately-printed tractate entitled *The Honour of Vertue* (1620). See our edition of Richard Crashaw (2 vols.).—Essay in vol. ii.; also our *Introduction* (*ante*) for another quotation on p. 98, from *The Honour of Vertue*. G.]

*An Epitaphe vpon King James.*

---

ALL that haue eyes now wake & weepe,  
He whose watching was our sleepe  
Is fallen a sleepe him selfe, & never  
shall wake more : till wak'd for ever.  
Death's yron hand clos'd those eyes  
That were at once thre Kingdomes' spies :  
Both to foresee & to prevent  
Dangers as soone as they were ment.  
That heade whose working braine alone  
Wrought all men's quiet, but his owne,  
Now lyes at rest : Oh let him haue  
The peace he lent vs, to his graue.  
If no Nabaoth, all his raigne  
were for his fruitfull vyneyard flaine ;  
If no Vriah lost his life  
Because he had too faire a wife ;  
Then let no Shemei's curses wounde  
his honour, or prophane this grownde.  
Let no black-mouth'd, ranck-breath'd curre  
Peacefull James, his ashes, sturre.  
Princes ar Gods. Oh do not then  
rake in their graues to proue them men.  
For two and twenty yeares' long care  
For providing such an heire

That to the peace we had before  
May adde thrice two & twenty more.  
For his daies' travailes, midnichte watches  
for his crazed sleepe, stollen by snatches :  
For two faire kingdomes ioynde in one,  
for all he did, or ment t' haue done :  
Doe this for him, write ore his duft  
James the peacefull and the Just.

---

## NOTE.

[One is glad to have these "melodious tears" over King James I. — who perhaps has scarcely been altogether fairly dealt with. The estimate of him by the foremost men could not be wholly "flattery" or courtliness, for it comes out in private letters and diaries. G.]

*An Elegie.*

---

ENGLAND & Fraunce vnhappily at Warres  
Heauen sent an Angell downe, to ende all iarres ;  
For entertainment whilst he stayd ; what roome  
So fitt, as blest, as chaste Maria's wombe ?  
When earth to Heauen was to be reconcilde  
The peace was mediated by a Childe.  
Maria then (a Name for ever blest)  
The Princefs was, that entertain'd that Guest :  
Maria then vnto the Temple hies,  
There paies her vowes, there offers sacrifice.  
What did our blest Maria lesse ? she goes  
And in the Temple payes the vowes she owes,  
She offers. Preists Te deum sings  
In each religion ; in each, holy things.  
She imitates that Virgin, who is stille  
The blessed Mother of a blessed Childe.  
A peace concluded, and proclaym'de : what then  
Had God's Embassadour to do with men ?  
He left the Earth, & vp to heauen ascended,  
For peace being made, there his comition ended.  
The time considered, little was the odds  
Betwixt Her Sonne's Ascention day, and God's.  
Be not abus'd (good reader) then with tales  
This Childe an Angell is, & not Prince of Wales.  
Finis.

*An Epitaph upon my Lo. of Northampton.*

---

HERE lyes my Lord of Northampton, his Maiestie's erwigg,  
With a Papifticall bald crowne, & a Protestant perewigg.

---

NOTE.

[See on Northampton, *ante.* G.]

[*Lancafter and Yorke.*]

---

HERE lyes Tom: Lancafter and Sufan Yorke :  
He as heauy as leade, and fhe as light as corke.

*Of Mr Butler ye great Phisitian.*

---

HERE lyes Butler that neuer was Docter ;  
He dyed in the yere when the Diuell was Procter.

*Vpon Mr Burton of Oxford.*

---

HIC iacet Democritus iunior  
Cui vitam et mortem dedit  
Melancholia.

---

NOTE.

[*The Burton of the Anatomy of Melancholy. G.*]

*Mr Martyn of the Middle Temple, his  
Speech to the Kinge.*

---

THE common feares and difficulties, w<sup>ch</sup> perplex most confident Orato<sup>rs</sup> speakinge before Princes, wolde more confound my distrustfull spiritt, speakinge to yo<sup>r</sup> highe Ma<sup>tie</sup> (most mightie Kinge and o<sup>r</sup> dread Sou'aighe Lord) did I not knowe, y<sup>t</sup> the messuage w<sup>ch</sup> I bringe is to a good kinge, allwayes gratefull. Curiositye of witt, and affected straynes of Oratorye, I leave to those, whoe more delighte to tickle the Prince's care, then fatisffie his deeper iudgement. To me most gracious sou'aighe (yo<sup>r</sup> ma<sup>tie</sup>'s meaneste subiecte) vouchsafe yo<sup>r</sup> mylde & Princely attencon, whiles in the names of these grave magistrates, yo<sup>r</sup> Ma<sup>tie</sup>'s faithfull Sheriffes of London and Midd: I offer to yo<sup>r</sup> benigne grace, that loyall & harty welcome, w<sup>ch</sup> from that honorable and auncient Cittye (the harte of this Kingdome) is broughte by them, whose deepe and inward greife, conceived for the losse of o<sup>r</sup> peerles and renowned Queene Elizabeth, is turned into excessive Joye for the approche of yo<sup>r</sup> excellent Ma<sup>tie</sup>, by whome the longe and blessed peace of five and fortye yeares is made p'petuall. Greate is th'acknowledgem<sup>t</sup> we owe, to the memorye of o<sup>r</sup> Late prince's gou'ment, whose far spred fame, as it shall live recomended to posteritye for ever, soe of her flourishinge raighe, noe other testimonie neede be required then that of yo<sup>r</sup> highe ma<sup>tie</sup> (since none can be more honorable)

THAT THE LIKE HATHE NOT BENE READ OR HEARDE OF IN

OUR DAYES, NOR SINCE THE RAIGNE OF GREATE AUGUSTUS. Soe that euen glorious & victorious kinges haue iuste cause to enuye the glory and vertue of a woman. But she is gathered in peace to hir fathers. A memorable instaunce of yo<sup>r</sup> Ma<sup>te</sup>'s devine observacon, THAT PRINCES DIFFER NOT IN STUFF, BUT IN VSE FROM COMON MEN. Out of the Ashes of this Phoenix werte thou Kinge James borne for o<sup>r</sup> good ; the bright starr of the Northe, to w<sup>ch</sup> all true Adamantite hartes had longe before turned themselves, whose fame (like a newe funne risinge) dispersed those clowdes of feare, w<sup>ch</sup> either our Politique freindes, our open enemyes, or th'unaturall facto<sup>rs</sup> for the fiste monarchie, had given vs some cause to app<sup>r</sup>hende. Yea o<sup>r</sup> nobility, counfello<sup>rs</sup> & comons, whose wifdome and fidelitie, is therefore renowned as far as this Iland is spoken of, w<sup>th</sup> a gen'all zeale boasted to yo<sup>r</sup> Ma<sup>te</sup>'s subiection, not more incited herevnto, by the righte of yo<sup>r</sup> Ma<sup>tie</sup>'s discent and royall blood (drawne to this faire Inheritaunce, from the loynes of o<sup>r</sup> auncient kinges) then enflamed w<sup>th</sup> the fame of yo<sup>r</sup> Princely and eminent vertues, where w<sup>th</sup> (as A riche Cabbinet w<sup>th</sup> precious Jewells) yo<sup>r</sup> kingely mynde is furnished. Yf constant fame haue delivered vs a true Inventory of yo<sup>r</sup> rare Qualities, A kinge whose youth needes no excuse, and whose affecons are subdued to his reason, A kinge w<sup>ch</sup> dothe not only doe Justice (w<sup>ch</sup> euen Tyrantes do sometyes) but loves Justice, w<sup>ch</sup> habbitt none but vertuous Princes can put on. Who imytatinge the free bounty of the kinge of kinges, invites all distressed people to come vnto him, Not p'mittinge Jելiezie to take tallentes of silver, nor chaunge of garments. In some princes (my fou'aigne Lord) y<sup>t</sup> is enough that they be not evill, but from yo<sup>r</sup> ma<sup>tie</sup> we looke for an admirable goodnes, and p'ticular redresse, so straunge an expectacon (foreruning yo<sup>r</sup> ma<sup>te</sup>'s cominge) hathe invested the myndes of good men w<sup>th</sup> Comfort, of bad w<sup>th</sup> feare. And see howe bounteous heavne, hathe assigned fower kingdomes, as prop. subiectes for yo<sup>r</sup> ma<sup>te</sup>'s fowre kingely vertues. Scotland hath tryed yo<sup>r</sup> prudence, in reducinge those thinges to order in

the Church and Comon Welth, w<sup>ch</sup> the tumultuous tymes of yo<sup>r</sup> Mate's infancy had then put owte of square. Ireland shall require yo<sup>r</sup> Justice, w<sup>ch</sup> the misteries (I dare not say the pollicie) of Civill Warres, have there defaced. Fraunce shall prove yo<sup>r</sup> fortitude when necessarie reason of State shall bend yo<sup>r</sup> Mate's Counfells to that enterprife. But let England be the schoole wherein yo<sup>r</sup> Matie will practife yo<sup>r</sup> temperaunce and moderacon. ffor here flattery will assaye to vndermyne or force yo<sup>r</sup> Mate's strength, constancye and Integritytie : base affectacon, the bane of vertuous Princes, w<sup>ch</sup> like Lazarus dogges licke evene the Prince's soares, a vice made foe familliar to this age by longe vse, that evene pulpittes are not free from y<sup>t</sup> kinde of Treason. A Treason I may iustlie call y<sup>t</sup>, most Capitoll, to poyson the fountayne of wisedome & Justice, whereat so many kingdomes must be refreshed. Nor can I be iustlie blamed to lay open to a most skillfull Phisician, our true greifes, nay it shalbe the comferte of myne age to have spoken the truthe to my Lord the Kinge, and w<sup>th</sup> a harte as true to yo<sup>r</sup> Matie, as yo<sup>r</sup> owne, to make knowne to an vncorrupted kinge, the hopes and desires of his best subiectes, who (as yf yo<sup>r</sup> matie were sent downe from heaven to restore the golden age) haue nowe assured themselves, that this Iland by a straunge working and Revolucon nowe vnited to yo<sup>r</sup> Mate's obedience, shall never feare the mischeife and misgou'm<sup>t</sup> w<sup>ch</sup> other Countryes and other tymes have felt. Oppression shall not be here the badge of authoritytie nor insolence the marke of greatnes. The people shall everye one sitt vnder his owne Oliff tree, and annoynte him self w<sup>th</sup> the satt therof ; his face not grynded w<sup>th</sup> extorted fuytes, nor his marrowe suckte w<sup>th</sup> most odious and vniust Monopolies. vnconscionable Lawyers and greedy officers, shall noe longer spinne owte the poore man's cause in lengthe, to his vndoinge, and the delaye of Justice. Noe more shall bribes blinde the eyes of the wise, nor gould be reputed the Comon measure of men's worthines. Adulterate goulde, w<sup>ch</sup> can guilde a rotten poste, make Balaam a Bishope, and Ifaacar as worthy of Judiciall charge as Salomon, where he may wickedly sell the

Iustice w<sup>ch</sup> he corruptly bought. The money changers and sellers of doves (I meane those w<sup>ch</sup> Traffique the livinges of symple and religious past<sup>ers</sup>) shall yo<sup>r</sup> mat<sup>ie</sup> whipp owte of the Temple and Comon Welthe: ffor noe more shall Church livinges be pared to the quicke, forcing ambitious Churchmen (p'takers of this sacriledge) to enter in at the window by Symonie and corruption, w<sup>ch</sup> they must aft<sup>er</sup> wardes repaire w<sup>th</sup> vsurye, and make vpp w<sup>th</sup> pluralities. The portes and havens of those Kingdomes w<sup>ch</sup> have longe bene bard, shall nowe open the mouthes of their Rivers, and the Armes of their seas, to the gentle amytie and iust Traffique of all nacons, washing away our reproache of vniverfall Pirates and sea wolues, & deriving by the exchange of home Comodities w<sup>th</sup> forraine, into the vaynes of this land, that wholesome blode and wellgott treasure, w<sup>ch</sup> shall strengthen the synewes of yo<sup>r</sup> Ma<sup>te</sup>'s kingdomes. The neglected (and almost worne owte) Nobilitye shall nowe as brighte diamondes and burninge Carbuncles adorne yo<sup>r</sup> kinglye diademe. The too much Contemned Clergie shall hange as a precious earinge at yo<sup>r</sup> princelie eare, yo<sup>r</sup> mat<sup>ie</sup> still listninge to their holy Counsells. The wearie commons shalbe worne as a rich ringe one yo<sup>r</sup> Royall finger, w<sup>ch</sup> yo<sup>r</sup> mat<sup>ie</sup> w<sup>th</sup> a watchfull eye, will still generouflye looke vppon. ffor we haue nowe a kinge that will heare w<sup>th</sup> his owne eares, see w<sup>th</sup> his owne eyes, and be ever Jelous of any greate trust, w<sup>ch</sup> (beinge afterwarde become necessarye) may be abused to an vnlimyted power. O my gracious Leige, lett never any wrye Counsells, diuerte or puddle the faire streame of yo<sup>r</sup> naturall goodnes. Let wicked vsurpers seeke lewde artes to maintaine their lewde purposes. To yo<sup>r</sup> mat<sup>ie</sup> (called to this Empire by the consent of god and men, and now kinge of so many faithfull hartes) plaine and directe vertue is the safest pollicie, and love to them whoe have showed such loyaltie to yo<sup>w</sup>, is a wall of brasse. They meane to sell the kinge to his subiectes at their owne price, And abuse the authoritye of his mat<sup>ie</sup> to their private gayne and greatnes, who p'fuade him that to shutt himself from th' acceffe of his people is the meanes to

augment his estate. Let me not feeme to[o] odious to yo<sup>r</sup> mat<sup>ie</sup> (my gracious Sou'aigne) nor yet p<sup>r</sup>sumptuous—for I compell not. But whiles yo<sup>r</sup> mat<sup>ie</sup> hathe bene p<sup>r</sup>chaunce wearied w<sup>th</sup> the Complaintes and insinuacons of p<sup>t</sup>iculars for private respectes, let it be lawfull (my Leige) for a hart free from feare or hope to ferve yo<sup>r</sup> mat<sup>ie</sup>—the Agues w<sup>ch</sup> keepe lowe this greate boddye, whereof yo<sup>r</sup> mat<sup>ie</sup> is the found heade, nor are we fed w<sup>th</sup> hopes of redresse by imaginacon, (as hungry men w<sup>th</sup> a painted Banquett) but by affurance of certaine knowledge drawne, of the observacon of yo<sup>r</sup> mat<sup>ie</sup>'s forepast accons and since bookes nowe freshe in every man's handes, beinge (to vse yo<sup>r</sup> mat<sup>ie</sup>'s owne wordes) the verie Ideas or representacon of the myne, whose excellent wholfome Rules, yo<sup>r</sup> mat<sup>ie</sup> will never tranfgrefs, havinge bound yo<sup>r</sup> princely sonne by such heavie penalties to observe them after yo<sup>u</sup>. Nor dothe any wise man wishe, or good man desire, that yo<sup>r</sup> mat<sup>ie</sup> should followe others counfells or examples then yo<sup>r</sup> owne, by w<sup>ch</sup> yo<sup>r</sup> mat<sup>ie</sup> is so nearely bounde. To conclude therefore, what greate cause haue we, to wellcome to the Territories of o<sup>r</sup> Cyttye, yo<sup>r</sup> most excellent Mat<sup>ie</sup>, who to make vs the glorious & happye heade of this Iland, haue by yo<sup>r</sup> first entraunce, brought vs the Adicon of an other Kingedome, w<sup>ch</sup> warr coulde never subdue. As yo<sup>r</sup> mat<sup>ie</sup>'s vprighte government shall make vs p<sup>t</sup>takers of that felicitie w<sup>ch</sup> devine Plato did onely apprehend but never see (whose kinge is a philosopher) a philosopher beinge our kinge. Receave then most gracious Soueraigne that Loyall wellcome w<sup>ch</sup> o<sup>r</sup> Cyttye fendeth owte to meete yo<sup>r</sup> mat<sup>ie</sup>. Our Citty w<sup>ch</sup> for the longe tryall of her loyallty, obedience, and faithfull redines on all occasions, yo<sup>r</sup> Mat<sup>ie</sup>'s Royall p<sup>r</sup>genitors have honored w<sup>th</sup> the title of there chamber, whose faithfull Cittizens w<sup>th</sup> true and well approved hartes humbly lay at yo<sup>r</sup> Royall feete, their goodes and lyves, w<sup>ch</sup> they will sacrificize for yo<sup>r</sup> mat<sup>ie</sup>'s service & defence, w<sup>th</sup> longinge eyes, desiringe to receave yo<sup>r</sup> mat<sup>ie</sup> w<sup>th</sup>in there walls, whome they have longe since lodged in there hartes. Prayinge to heaven that yo<sup>r</sup> Mat<sup>ie</sup>'s p<sup>r</sup>son may be free from practize, yo<sup>r</sup> foule safe from flatterye, yo<sup>r</sup> life extended to the possibillitie of

nature. And that yf not yo<sup>r</sup> naturall lyfe, yet yo<sup>r</sup> Royall lyne may have one Period w<sup>th</sup> the worlde, yo<sup>r</sup> princely offspring still fittinge vppon the throne of there fathers for evermore. And we yo<sup>r</sup> matie's humble servauntes, humbly surrendringe into yo<sup>r</sup> matie's handes that authoritye w<sup>ch</sup> we hold from yo<sup>u</sup>, w<sup>th</sup> from o<sup>r</sup> hartes that all plagues may pursue his posteritie, that but conspires yo<sup>r</sup> matie's daunger.

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## NOTE.

[This remarkable speech by a somewhat notable man has been printed already ; but see our *Introduction*. It will be remembered that originally fast friends, Sir John Davies and Martin came to high words if not blows, and that as one result the verse-praise by the former prefixed to his *Orchestra* (1596) was cancelled, although there are grounds for believing that they were ultimately reconciled. "Prince" is applied to Elizabeth herein, as it was then a noun of common gender. See our edition of Donne, glossarial index, *s.v.* *G.*]

*A declaracon of the comons house of Parliamt  
made the fourth of June 1621.*

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THE Comons assembled in Parliamt taking into their ferious confideracon, the p'sent estate of the King's children abroade and the gen'all afflicted estate of the true p'fessors of the same christian religion p'fessed by the Church of England in forreigne p'tes, and being tuched w<sup>th</sup> a true sence and fellowe feeling of their distreffes as members of the same body, doe w<sup>th</sup> one vnanimous consent in the name of themselues and the whole body of the kingdome, whom they represent, declare vnto his most excellent Matie and vnto the whole world, their hartes greefe and forrow for the same, and doe not only ioyne w<sup>th</sup> them in their humble and devote prayers, vnto almightie god, to p'tect his true church and to avert the dangers nowe threatned, but alsoe w<sup>th</sup> one hart and voice doe solemlie p'test that if his Matie's pious indeavours by treatie to p'cure their peace and safetie shall not take that good effect w<sup>ch</sup> is desired (in the treatie whereof they humblie beseech his Matie not to suffer any long delay) that vpon significacon of his Matie's pleasure in Parliamt, they shall be readie to the vttermost of their powers both w<sup>th</sup> their lives and fortunes to assist him soe as by the devine powre of almightie god, whoe is never wanting to those whoe in his feare shall vndertake the defence of his owne cause, he may be able to doe that by his sword w<sup>ch</sup> by a peaceable corse shall not be effected.

*The Petition of the Comons House of Parliamt  
to the Kinge's Matie 1621.*

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MOST gracious and dread fou'eigne, we yo<sup>r</sup> Matie's mo<sup>st</sup> loyall and humble subiects, the Knights, Citizens and Burgeffes nowe affembled in Parlam<sup>t</sup>, whoe represent the comons of yo<sup>r</sup> realme, full of hartie sorrowe to be deprived of the comfort of yo<sup>r</sup> royall p'sence, the rather that it p'ceeds from want of yo<sup>r</sup> health, wherein we all vnfainedlie doe suffer, In all humble manner calling to mynde yo<sup>r</sup> gracious answere to our form<sup>r</sup> peticon concerning religion, w<sup>ch</sup> notwithstanding yo<sup>r</sup> Matie's pious and princelie intentions hath not p'duced that good effect w<sup>ch</sup> the danger of these tymes doe seeme to vs to require, And finding how all yo<sup>r</sup> Matie's goodnes hath beene requited by Princes of different religion, who in tyme of treatie have taken opportunitie to advance their owne endes tending to the subversion of religion and disadvantage of yo<sup>r</sup> affaires, and estate of yo<sup>r</sup> Children, by reason whereof yo<sup>r</sup> illaffected subiects at home (the Popish recusants) haue taken too much incoragem<sup>t</sup> and are dangeroufflie encreased in their number & in their insolencies, wee cannott but be sensible hereof and therefore humblie represent what we conceaue to be the causes of the great and growing mischeeffes and what may be the remedies.

THE CAUSES.

1. The vigilancie and ambition of the Pope of Rome and his

- deereſt ſonne, The one ayminge at as large a Temporall Monarchie as the other at a ſperituall ſupremacie.
2. The diuerſe poſitions and doctrine wherein Poperie is built & taught, w<sup>th</sup> authoritie to their fellowes for the advancem<sup>t</sup> of their temporall ends.
  3. The diſtreſt and miſerable eſtate of the p<sup>r</sup>feſſors of true religion in forreigne p<sup>r</sup>tes.
  4. The diſaſtrous accidents to yo<sup>r</sup> Matie's Children abroad, expreſſed w<sup>th</sup> reioycing and even w<sup>th</sup> contempt of their p<sup>r</sup>ſons.
  5. The ſtrong confederacie of Princes of Popiſh religion, ayming maynelie at the advancem<sup>t</sup> of theirs and ſubverting of ours, and taking the advantage conducing to that end vpon all occaſions.
  6. The great and many armies rayſed and mayntained at the charge of the king of Spayne the cheefe of that league.
  7. The expectacon of the Popiſh Recufants of the match w<sup>th</sup> Spayne, and feeding themſelves w<sup>th</sup> great hopes of the conſequence hereof.
  8. The interpoſing of forreigne Princes and their agents in the behalfe of the Popiſh recufants for conuyvencie and favor vnto them.
  9. Their open and vſuall reſort to the houſes (and w<sup>ch</sup> is worſt) to the Chappelles of forreigne ambaffadors.
  10. Their more then vſuall concourſe to the Cittie, and their frequent Conventures and conferences here.
  11. The educacon of their children in many ſeu'all ſem<sup>r</sup>ynaries and houſes of their religion in forreigne parts, appropriated onlie to the Engliſh fugitives.
  12. The grants of their iuſt forfeitures intended by yo<sup>r</sup> Matie as a reward of ſervice to the grantees, but beyond yo<sup>r</sup> Matie's intencons transferred or compounded for at ſuch meane rates as will amount to little leſſe then a tolleracon.
  13. The licentious prynting and diſperſing of Popiſh and ſeditious bookes even in the tyme of Parliam<sup>t</sup>.
  14. The ſwarme of Preiſts and Jeſuits, the com<sup>on</sup> Incendyries of

all Christendome, dis'psed in all partes of yo<sup>r</sup> kingdome. And from these causes as bitter rootes, wee humblie offer to yo<sup>r</sup> Matie that wee foresee and feare there will necessarilie followe very dangerous effectes to the church and state.

EFFECTES.

1. The Popish Religion is incompatible w<sup>th</sup> others, in respecte of their posicon.
2. It draweth w<sup>th</sup> it an vnavoidable dependencie in forreyne Princes.
3. It openeth too wide a gapp of popularitie to any who shall drawe foe great a part.
4. It hath a restles spiritt, and will striue by their gradacons if it but once gett a conven'cie, it will presse for a tolleracion (if it should be obteyned) they must haue an equallitie, from thence they aspire to a sup'rioritie, and will never rest vntill they gett a subversion of the true religion.

THE REMEDIES.

The remedies against these growing evils, w<sup>ch</sup> in all humblenes we offer to yo<sup>r</sup> most ex'ellent wisdome are these.

1. That seing this inevitable necessitie is false vpon yo<sup>r</sup> Matie w<sup>ch</sup> not without o<sup>r</sup> p'vidence of a pious & peaceable king, cann w<sup>th</sup> yo<sup>r</sup> honor avoid, yo<sup>r</sup> matie would not omitt this iust occasion spedilie and effectually to take yo<sup>r</sup> sword into yo<sup>r</sup> hands.
2. That once vndertaken vpon foe hob<sup>le</sup> and iust groundes yo<sup>r</sup> Matie would resolute to pursue and more publiquely to avoid the ayding of those of our religion in forreigne partes, w<sup>ch</sup> doubtlesse would revieve the Princes and states of the vnion, by these disasters dishartned and disbanded.
3. That yo<sup>r</sup> Matie would propose to mannage this warr w<sup>th</sup> the best advantage, by a diversion (or otherwise as in yo<sup>r</sup> deepe iudgem<sup>t</sup> shall be found fittest) and not to rest vpon a warr in

those partes onlie, w<sup>ch</sup> will consume yo<sup>r</sup> treasure & discourage yo<sup>r</sup> people.

4. That the bent of warr and point of yo<sup>r</sup> sword, may be against that Prince, whatfoev<sup>r</sup> opinion of potencie he hath, whose armies and treasure haue first diverted and since mayntened the warr in the Palatinate.
5. That for securing of yo<sup>r</sup> peace at home, yo<sup>r</sup> Ma<sup>tie</sup> would be pleased to revive the partes of our humble peticon formerlie deleu'ed vnto yo<sup>r</sup> Ma<sup>tie</sup>, heerevnto annexed, and putt in execucon by the care of hoary comiſſioners to be therevnto especially appointed, the lawes alreadie and heereafter to be made for the p'venting of dangers of Popish recusantes, and their wonted evaſions.
6. That to frustrate their hope of a future age, our most noble Prince may be truly and happely married to one of our owne religion.
7. That the children of the nobilitie and gentrie of this kingdome and of others ill affected and suspected in their religion, nowe beyond the seas, may be shortlye called home by the meanes and at the charges of their gou'nors.
8. That the children of the Popish recusants (or of such whose wives are Popish recusants) be brought vp during their mynoritye w<sup>th</sup> p'testant scholemasters and teachers who may sowe in their tender yeares, the seeds of true religion.
9. That yo<sup>r</sup> Ma<sup>tie</sup> would be pleased spedilie to revoke all former lycenses for such children and youth to travell beyond the seas, and not to grant any such licence heereafter.
10. That yo<sup>r</sup> Ma<sup>tie</sup>'s learned counsell may receaue comandem<sup>ts</sup> from yo<sup>r</sup> highnes, carefully to looke into all former grantes of recusants landes, and to avoid them (if by lawe they cann). And that yo<sup>r</sup> ma<sup>tie</sup> will stay yo<sup>r</sup> hand from passing any such grantes heereafter.

This is the some and effect of our humble declaracon w<sup>ch</sup> not nowe intending to presse vpon yo<sup>r</sup> Ma<sup>tie</sup>'s vndoubted and royall p'rogative, wee doe w<sup>th</sup> the

fullnes of all duty & obedience humble submitt to  
yo<sup>r</sup> most Princelie confideracon.

The glorie of god, whose cause it is, the zeale of our true religion in w<sup>ch</sup> wee haue beene borne, and wherein by gode's grace wee are resolved to dye.

The safetie of yo<sup>r</sup> Matie's p<sup>son</sup>, who is the very life of yo<sup>r</sup> people, the happines of yo<sup>r</sup> children and posteritie, the honor and good of yo<sup>r</sup> church and state, deerer vnto vs then our lives, having kindled these affecons trulie devoted to yo<sup>r</sup> Matie.

And seeing out of our duty to yo<sup>r</sup> Matie wee haue alreadie resolved to giue at the end of this Session one entire subside for the p<sup>sent</sup> releefe of the Palatinate, onlie to be paid in the end of february next, w<sup>ch</sup> cannott well be effected but by passing a bill in Parliamentarie corse, before the feast of Christmas, wee most humble beseech yo<sup>r</sup> Matie (as our assured hope is that you will) then alsoe vouchsafe to giue life by yo<sup>r</sup> royall assent to such bills as before that tyme shall be p<sup>pared</sup>, for yo<sup>r</sup> Matie's honor and the gen<sup>rall</sup> good of yo<sup>r</sup> people, and that such bills alsoe may be accompanied as hath been accustomed w<sup>th</sup> yo<sup>r</sup> Matie's p<sup>don</sup>, w<sup>ch</sup> p<sup>ceeding</sup> from yo<sup>r</sup> Matie's owne meere grace may by yo<sup>r</sup> highnes direcons be drawne to that latitude and extent as may best stand w<sup>th</sup> yo<sup>r</sup> Matie's bountie and goodnes, And that not onlie fellows and criminall offenders may take benefytt hereof, but that yo<sup>r</sup> good subiectes may receaue ease hereby, and if it should soe stand w<sup>th</sup> yo<sup>r</sup> good pleasure that it will extend to the releefe of old debtes and duties to the crowne, before the first yeare of yo<sup>r</sup> Matie's reigne, to the discharge of allienacons without lycense and misusing of liveries and oustre be maines, before the twelue yeare of yo<sup>r</sup> Matie's reigne, w<sup>ch</sup> gracious favors would much comfort yo<sup>r</sup> good subiectes and ease them from vexacons w<sup>th</sup> little losse or p<sup>udice</sup> to yo<sup>r</sup> owne p<sup>ffitt</sup>.

And wee by our devote prayers to the almightie the great King of Kinges, shall contend for a blessing vpon our indeavors and for yo<sup>r</sup> Matie's long and

happie reigne over vs, and for yo<sup>r</sup> Children's Children after you for many and many generacons.

The p<sup>r</sup>testacon of the Parliamt 1621.

*The comons assembled in Parliamt being iustly occasioned herevnto concerning sundry lib'ties, ffranchises and Priviledges of Parliamt, amongst others not heerin menconed, doe make this following p<sup>r</sup>testacon.*

A parliamt<sup>t</sup> to be called to redresse grevances & mischeefes  
36<sup>o</sup> Ed: 3<sup>thi</sup>.

That the lib'ties, ffranchises, priviledges and jurisdicēons of parliamt<sup>t</sup> are the ancient and vndoubted birthright and inheritance of the subiectes of England, and that the arduous and vrgent affaires concerning the king, state, and defence of the realme and of the church of England, and the maintenance and making of lawes and redresse of mischeefe and grevances w<sup>ch</sup> daylie happen w<sup>th</sup>in the realme are p<sup>r</sup>per subiectes and matter of Counsell and debate in parliamt<sup>t</sup>. And that in the

for fredome of speech that none shall be troubled for their speaking in p<sup>r</sup>liamt<sup>t</sup>  
H. 8 A<sup>o</sup> 4<sup>o</sup>.

handling and p<sup>r</sup>ceeding of those busineses, every member of the house of parliamt<sup>t</sup> hath and of right ought to haue freedome of speech to p<sup>r</sup>pound, treat, reason, and to bring to conclusion the same, And that the counsell in p<sup>r</sup>liamt<sup>t</sup> haue like

confirmacon of lib'ties  
H. 8<sup>o</sup> A<sup>o</sup> 2<sup>o</sup>.

lib<sup>tie</sup> and fredome to treat of these matters in such order as in their iudgem<sup>t</sup> shall seeme fittest, And that eu<sup>y</sup> member of the

lib'tie to speake, reason or p<sup>r</sup>fer any bill in p<sup>r</sup>liamt<sup>t</sup> granted to such this & all p<sup>r</sup>liamt men hereafter. Anno 4<sup>o</sup> Hen. 8i.

same house hath like freedome from all ympeachment, ymprisonment and molestacon, other then by censure of the house for or concerning any bill, speaking, reasoning or declaring of any matters touching the parliamt<sup>t</sup> or parliamentary busines. And that if any of the said members be complayned of and questioned for any thing done or said in p<sup>r</sup>liamt<sup>t</sup>, the same is to be shewed to the King, by advise and consent of all the comons assembled in parliamt<sup>t</sup> before the king give credence to any private informacon.

[*Psalms.*]

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*Pfalme 6º.*

1. **L**ORD whilest thy iust rage is bidinge,  
     doe not, doe not fall to chidinge  
         with poore sinfull mee.  
 Nor lett me whilest my sinns' fuell  
 More inflames thy fury cruell,  
         Lord, corrected bee.
  
2. Butt for pittie, pittie lend me,  
 Pretious balme of health (oh) fend me,  
         Restles, helples wight.  
 Sicknes my youthe's blossome plucking  
 And my bloud and marrowe sucking,  
         leaves mee strengthlesse quite.
  
3. Neither are my paynes foe bounded  
 Butt my foule is worfe confounded,  
         and more deadlie ill.  
 how long shall poore I afflicted  
 ffrom thy sight be interdicted,  
         still JEHOUAH still.
  
4. Lord           thyne eyes oreclouded,       [space, *sic*]  
 Lett my trembling foule be shrouded  
         from eternall death.  
 Into myrth change thou my passion,  
 Lett me yett of thy compassion  
         drawe this vitall breath.

5. Drawe this breath, for they doe never  
 Thinke of the whome death doth fever [thee]  
 from this too lou'd light.  
 In the filent night who rayfes  
 Voice or harpe to found thie prayfes,  
 sleeping in deathe's night.
  
6. I w<sup>th</sup> fighes and fobbs am tyrèd,  
 Spending not in fleepe desirèd  
 nighte's black houres of rest.  
 Butt myne eyes, my life's iuce spending  
 Drownes w<sup>th</sup> showers of teares nere ending  
 my oft tumbled Rest.
  
7. Growne a stranger to all gladnesse  
 My face w<sup>th</sup> consuming fadnesse,  
 withered is and dryèd.  
 In my youth I am growne agèd,  
 My foes w<sup>th</sup> wronges nere affwagèd,  
 my head gray haue dyèd.
  
8. Butt hence, workers of my evils,  
 Menn in shewe, in practife divells,  
 hence, awaie, depart.  
 ffor the Lord hath heard w<sup>th</sup> pittie  
 The figh-broken teare-steeped dittie  
 of my vexèd hart.
  
9. heard, yea heard w<sup>th</sup> acceptacon  
 My most humble deprecacon,  
 And hath viewed my teares.  
 he heard me when I complaynèd  
 vnto him w<sup>th</sup> heart vnfeynèd,  
 And hath cheard my feares.

10. O my foes for feare then tremble,  
Bloud in yo<sup>r</sup> pale cheekes assemble,  
pale w<sup>th</sup> guiltineffe.  
Turne yo<sup>r</sup> coward backs faynt harted  
w<sup>th</sup> deservèd shame subverted;  
In all wretchedneffe.

*Pfalme 13.*

1. Lord how long, howe long shall I  
Be forgotten and neglected?  
howe longe exild shall I lye  
from thy gracious sight reiected.
2. howe long shall I seeke a waie  
fforth this maze of thoughtes p'plexèd,  
where my greiud mynd, night and daie  
Is w<sup>th</sup> thinking tyred and vexèd.
3. howe long shall my scornfull foe  
On my fall his greatneffe placinge,  
Build vpon my overthrowe  
and be greate by my disgraceinge.
4. heare O Lord and God my cries  
Marke my foes vniust abusinge,  
And illuminate myne eyes,  
heavenly beames in them infusinge.
5. Least my woes too great to beare  
and too infinite in number,  
Rock me soone twixt hope and feare  
Into deathe's eternall slumber.
6. And leaft my foes their boasting make  
Spight and right on him we trample,

And a pride in mischeefe take  
hartned by my fadd example.

7. As for me, ile ride secure  
At thy mercie's sacred Anchor :  
And vndaunted will endure  
ffiercest stormes of woe & rankor.
8. Thefe black cloudes will overblowe,  
Sunshine shall haue his retorninge,  
And my greife-duld hart I knowe  
Into mirth shall change his mourninge.
9. Therefore ile reioyce and finge  
hymnes to God in sacred measure.  
whoe to happie paffe will bringe  
my iust hopes at his good pleafure.

*Pfalme 15<sup>th</sup>.*

1. Lord in thy houle whoe shall for ever bide ?  
To whome shall rest a sacred Mount betide ?
2. Even vnto him that leads a life vnstained  
Doth good, and fpeakes the truth from hart vnfaynèd.
3. whoe w<sup>th</sup> his tongue deceite hath never vfèd  
Nor neighbour hurt, nor flandred, nor abusèd.
4. Whoe loving good men, or from badd estrangèd,  
whoe keeps his word, though to his losse vnchangèd.
5. To vfurie whoe hath noe money lent  
Nor taken bribes againft the inocent.
6. Whoe in his courfe doth constantlie p'feuer,  
In holy hill vmoud shall dwell for ever.

*Pfalme 23.*

1. Great Jehouah Dauid's,  
W<sup>th</sup> a shephearde's paynes,  
Carefully to keepe  
me his filly sheepe.  
And if he doe tend me  
howe cann want offend me.
2. hee a feeding leades  
Mee through flowry meades,  
where a silver springe  
softlie murmuringe,  
Doth refresh myne anguish  
when w<sup>th</sup> thirst I languish.
3. When I roved, In  
blind by-pathes of syn  
my good shepheard then  
brought me back agen.  
for his name sake soly  
to his sheepe-cott holy.
4. yea through deathe's fadd vale  
ffull of shaddowes pale,  
If my walke should lye  
God my guide were by.  
horror should not staie me,  
Death should not dismay me.
5. ffor my guide, my God  
Thy sheephooke and rodd,  
Doe my falling staie  
and direct my waie.  
Thou dost charge my table  
w<sup>th</sup> meates delectable.



ffrom deathe's devouring iawes, Lord, thou dideft fave,  
and from the graue  
my fowle deliver.

O all yow that haue had tafting  
of Gode's favour, never wafting,  
Come, Come, and helpe me gratfull prayfes finge,  
to the worlde's king  
and my life's giver.

3. ffor his anger quicklie wafteth,  
but his favour ever lafteth ;  
Though fadnes be thy gueft in fullen nighte,  
The cheerefull light  
Will cheerefull make the. [thee]  
Lolld a fleepe w<sup>th</sup> charming pleasures  
And bafe earthlie fading treasures,  
Reft peacefull fowle (faid I) in blesfull plight.  
noe woe nor wight  
fhall ever fhake thee.

4. ffor Jehouah's grace vnbounded  
hath my greatnes furelie founded,  
And hath my ftate as firmelie fortified  
on everie fide,  
as rockie mountaynes.  
Butt awaie thy face was turned  
I was troubled then, and mournèd ;  
Then thus I powrd forth prayers and dolefull cryes,  
w<sup>th</sup> weeping eyes  
like watrie fountaines.

5. In bloud there is noe proffitt,  
If I dye what good comes of itt,  
Shall fenceles afhes in fweete tunes exprefse  
thy faithfullnes,  
and workes of wonder ?



And to giue turfy tombes vnto the slayne  
Our friendes forbear, our foes for Right refraine,  
                devoide of pittye.

4. Our neighbors who beheld w<sup>th</sup> envious eyes  
Our happinesse, nowe in our miseries  
                                triumphe and flowte vs.  
And on our burthen of hart-breaking woes,  
The heauie weighte of scorne is laid by those  
                                that dwell about vs.
5. Lord shall noe tyme giue lymyttes to thine ire ?  
fhall thie feirce rage like all-devouringe fyre  
                                still burne enraged ?  
Cann streames of bloud, cann our eyes full of showers ?  
Cann lowe-laid ruines of our loftie towers,  
                                nothing awfage it ?
6. Lord, lett the heathen of thie cupp of wrathe,  
whereof too deepe lie Syon tasted hath,  
                                nowe drinke like measure.  
These ympious men, beastes that did never call  
On thie great name for grace, nor feare at all  
                                thy iust displeasure.
7. Lett vs nowe ende our dolefull tragedie,  
Lett them act Sceanes whilest we spectators be,  
                                like lamentable.  
Them, Them that ruind Juda, Juda late  
Soe rich, foe peopld, nowe foe defolate  
                                foe miserable !
8. The role of all our nowe-repentend crymes  
Raze out of thie Recordes, hast, hast betymes,  
                                O hast to ayde vs.

Vphold vs by thie grace, elfe downe wee goe,  
 Soe huge a weight of miferie and woe  
 hath overlayd vs.

9. help vs o God of help! though we deferue  
 much worfe, yet for thie glory vs preferue  
 from these oppreffions!  
 Cure our fynn-wounded fowles w<sup>th</sup> balme of grace,  
 ffor thie name's fake, and vtterly deface  
 all our tranfgreffions.
10. whie should theife fforminge, pride-pufte Infidells  
 Afke where's their God, their God that all Gods els  
 Is farr furmounting?  
 Revenge, Revenge thie fervantes death, that wee  
 May for their bloud, theife bloudie monfters fee  
 Calld to accountinge.
11. Lord, heare the Captiue's heaven-bearing cries,  
 And quicklie from their heaueie miferies  
 and chaynes, difcharge them.  
 To their condemned Mate's like grace afford  
 whose thwate each hower expect the hangman's fword,  
 and foone enlarge them.
12. As for our neighbors, moft vnneighbor like,  
 whoe to thy shame, O Lord, our shame did feeke  
 And endles trouble.  
 In their fynn-hardned bofome all the shame  
 whereof they fought to black thy glorious name,  
 feaven tymes redouble.
- [13.] Soe wee thie chofen people, wee thie fheepe  
 whome thou from woluiſhe foes doeſt fafelie keepe,  
 though often ſtraying!

Deservèd thanks will give to thie greate name,  
To all the earth, and ages all, thy fame  
and prayfe displaying.

*Pfalme 86.*

1. To myne humble supplicacon  
Lord giue eare and acceptacon,  
heare me nowe foe weake, foe poore,  
That (ah) I cann beare no more.
2. Save my fowle w<sup>ch</sup> thou dideft cherish  
vntill nowe, nowe like to perish.  
Save thie servant that hath none  
helpe nor hope but the alone. [thee]
3. After thie sweete wonted fashon,  
Shower downe mercy, and compassion,  
On me finfull wretch that cry  
Vnto the vncessantlie. [thee]
4. Send o fend reviving gladnesse  
To my fowle opprest w<sup>th</sup> sadnesse,  
W<sup>ch</sup> from clogg of earth sett free  
Wingd w<sup>th</sup> zeale flyes vpp to the. [thee]
5. To thee, ritche in mercye's treasure  
And in gladnesse w<sup>th</sup> out measure,  
Never fayling helpe to those  
Whoe on thee fure helpe repose.
6. Lett thine eares w<sup>ch</sup> longe haue barr<sup>d</sup>,  
Barr<sup>d</sup> vp, be nowe vnbarred,  
That my cryes may entrance gayne  
and being entred grace obteyne.

7. As I haue, foe will I ever  
In my stormy tymes perfever,  
Vnto the to pray and cry, [thee]  
for thou hearst me contenulie.
8. Noe God els is comparable  
vnto the, none els is able, [thee]  
Once to ymitate but one  
Of the workes w<sup>ch</sup> thou hast done.
9. Nations all thie hands did fashion  
And of this round Globe each nation  
W<sup>th</sup> bowde knees shall come before  
Thee, and thie great name adore.
10. ffor thou darter of great thunders  
Thou art great and workest wonders ;  
Other Gods are wood and stone,  
Thou the living God alone.
11. heavenlie tutor of thie kindnesse  
Teach my dullnesse, guide my blindnesse  
That my stepps thie pathes may treade  
W<sup>ch</sup> to endles blisse doth leade.
12. In knottes to be loofed never  
Knitt my hart to the for ever, [thee]  
That I to thie name may beare  
fearefull love and loving feare.
13. Lord my God thou shalt be prayfed  
W<sup>ch</sup> my hart to heaven hath rayfed,  
And whilest I haue breath to liue  
Thanks to the my breath shall giue. [thee]

14. ffor when Justice I deseruèd  
Thie sweet mercie me preservèd,  
Refewing me from deathe's sharpe clawes [rescuing]  
And the graue's all swallowing iawes.
15. Mightie men w<sup>th</sup> mallice endlesse,  
Bend gainst me, helples, frendles,  
Vfing w<sup>th</sup>out feare of thee  
force and fraude to ruine mee.
16. But thie mighte their mallice passeth  
And thie grace thie mighte surpasseth ;  
Swifte to mercie, flowe to wrath,  
Bounde nor end thie goodnesse hath.
17. Thie kinde lookes noe more denye me  
But w<sup>th</sup> eyes of mercie eye me ;  
O give me thie flaue, at length  
Castinge ayde, or bearing strength.
18. And some gracious token shewe me  
That my foes w<sup>ch</sup> watche toe d'troye me,  
May be shamd, and vext to see  
Thee to helpe and comfort mee.

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NOTE.

[These are some of the well-known versifications of the Psalms by the DAVISONS — frequently printed. They have felicitous lines and turns, but as a whole partake of the common fatality of all attempts to give the old Hebrew Songs our verse-dress. See Nicolas' *Davison*, and the *Hymnologies*. G.]

# ERRATA ET CORRIGENDA.

The Editor has to repeat the request of his Introduction (which see p. xi) that the Reader will correct the following slips: p. 5, l. 16, *clēmantia* *for* *clamantia*, and so vexatiously, p. 84, l. 1, *par* *for* *per*: p. 12, l. 8, *thinkent* *for* *thintent*: p. 15, l. 9 (from bottom), *dele* 'to,' and for 'them w<sup>th</sup>' *read* 'Herewith': p. 30, l. 6, *growe* *for* *growne*, and l. 7, *growne* *for* *growe*: p. 31, l. 4, *dele* [o] *farre*: p. 34, l. 6 (from bottom), *sorveye* (?) *for* *journeye*: p. 36, l. 8, *she* *for* *he*: p. 41, l. 15 (from bottom), *preache* *for* *p'ceede*; l. 13 (from bottom), *fortuna* *for* *fortunæ*: p. 44, l. 4, *yow* *for* *yo<sup>lres</sup>*: p. 48, l. 4, *dele* 'I': p. 103, l. 13 (from bottom), *dele* 'or': p. 107, l. 23, *off* *for* *oft*; l. 28, *marmoit* *for* *marmosit*: p. 108, l. 9, *like* *for* *likt*: p. 121, l. 11, *share* *for* *shore*: p. 122, l. 7, after 'y' *insert* 'doth'; l. 8, *as* *for* *is*: p. 124, l. 4 (from bottom), *as* *for* *ar*: p. 143, l. 10 (from bottom), *is* *for* *as*: p. 157, l. 1, *on* *for* *in*: p. 164, l. 2 (from bottom), *flevem* *for* *flerem*: p. 169, l. 12 (from bottom), *Howe* *for* *Nowe*; p. 170, l. 7 (from bottom), *sitte* *for* *sittes*: p. 172, l. 12, *begoms* *for* *begones*: p. 187, bottom line, *dele* full stop, the two lines over the page being part of the Epitaph: p. 201, line 9 (from bottom), *Jeliezie* *for* *Jehezie* (= Gehasi). With respect to MORE'S Epigrams, I was thinking of MARSDEN'S little volume *on* not *of* these. G.



# The Thirtieth Report

OF THE

## COUNCIL OF THE CHETHAM SOCIETY,

*Read at the Annual Meeting, held, by permission of the Feoffees,  
in the Audit Room of Chetham's Hospital, on Thursday,  
the 13th of March, 1873, by adjournment from  
the 1st of March.*

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THE first publication for the year 1872-3, being 87 in the series of the volumes of the CHETHAM SOCIETY, is *Annals of the Lords of Warrington for the first five centuries after the Conquest, with Historical Notices of the Place and Neighbourhood*. By WILLIAM BEAMONT, Esq. Part 2. As the nature and character of these *Annals* were stated and reviewed in the last Report of the Council, it may be sufficient to observe that this concluding volume, in which the history of the line of Boteler is continued from the time of Henry VI. to its extinction by the death of Edward Boteler in 1586, does not yield to its predecessor in the value and variety of its materials or in the skilful and able manner in which they are brought before the attention of the reader. The curious domestic details as embodied in the settlements, wills and law-suits of the members of the family — the wars of the Roses, and in particular the battle of Tewksbury in which Sir William Boteler fought — the terrible Bewsey tragedy, full of all the spirit-stirring elements of romance — the visit of Henry VII. to Warrington — the battle of Flodden at which Sir Thomas Boteler, the founder of the Warrington free grammar school, was present, and the ultimate decline of the house, as its estates were practically confiscated to swell the princely domains of the great Earl of Leicester, — are amongst the principal subjects of this volume. Mr. Beamont has brought to bear throughout the progress of the *Annals* from Cheshire family archives and other

sources a great mass of new and additional information, which those who preceded him were unacquainted with; and has by this elaborate Work, which will please the general reader as much as the professed antiquary, followed up in a most satisfactory manner his previous labours in the Chetham series connected with the history of Warrington. It should be mentioned that *three illustrative plates* accompany this volume, the drawings for which as well as for the three in the previous one the Society owe to the kindness of Mrs. Beamont.

The second publication for the year 1872-3, being No. 88 in the series of the volumes of the Chetham Society, consists of *The Visitation of the County Palatine of Lancaster, made in the year 1664-5. By Sir William Dugdale, knight.* Edited by the Rev. CANON RAINES, M.A., F.S.A. Third and concluding part. The Council may congratulate the members on having as they consider accomplished a great work, through the Chetham Society, in rendering generally accessible the contents of this most important Visitation, and without which the knowledge of Lancashire Genealogy must be obviously in a great measure incomplete. This object, which the Council long had in view, has not been accomplished without considerable expense; but they are satisfied that the members will consider that the advantage to be gained has amply justified them in drawing rather largely on the funds of the Society on such an occasion. In reference to the present volume, which concludes the Visitation, it is not perhaps necessary to make any further remark than that it has been edited by the Rev. Canon, on whom it has imposed much heavier labor than the previous ones, with his usual care and accuracy, and that he has prefixed to it a masterly summary of the life of Sir William Dugdale, whose Lancashire derivation must always give his name a peculiar interest in the county, and whose invaluable labors have secured for him the homage of all antiquaries of all times. It would be difficult indeed within the same compass to give the events of his life in a more agreeable form, and with more fairness, judgment and discrimination than Canon Raines has done in this very pleasant biography.

The third volume for the year 1872-3 is *The Dr. Farmer Chetham MS., being a Commonplace-Book in the Chetham Library, temp. Elizabeth, James I. and Charles I., consisting of verse and prose, mostly hitherto unpublished.* Edited with Introduction and Notes by the Rev. ALEXANDER B. GROSART. Part 1. One of the objects of the Society as stated in the original prospectus was to publish Manuscripts of interest in the Chetham Library, and it is in accordance with this part of its duties that the present

work, which faithfully represents the well-known Manuscript containing Sir Walter Raleigh's poem "The Lie," and which was purchased at Dr. Farmer's sale, being No. 8012 in the printed catalogue of the Chetham Library, was undertaken. It is, what must appear somewhat singular in this age of republications, the first MS. of this description which has yet been printed entire, so far as the Council are aware, and may be taken as a very favorable specimen of the class. Its contents are so exceedingly various that it would be impossible to give an idea of them in the short space accorded in this report. The members are therefore referred to the Editor's very interesting Introduction for a sketch of the principal articles included in the collection, and the Council cannot but at the same time express their great satisfaction in being enabled to add to the list of Editors of the volumes in the Chetham series the name of one so able, experienced and sagacious as Mr. Grosart, to whom the lovers of early English poetry owe that most valuable and delightful contribution to its stores *The Fuller Worthies' Library*. Fac-similes of the closing stanzas of "The Lie," and of the first six stanzas in the "Reply," which settle the point of Sir Walter Raleigh's authorship of the former, are given as a frontispiece to the volume.

Of the three volumes enumerated the two first are now in the hands of the members, and the third, it is expected, will be issued in the course of the present month.

The Council cannot conclude their report without referring to the loss which the Society has sustained by the death of Dr. BOWERS, the late Dean of Manchester. He succeeded his predecessor, Dean Herbert, as a member of the Council in 1847, and always took great interest in the proceedings of the Chetham Society. His various knowledge, his sound practical sense, his thorough acquaintance with institutions and societies, and the weight of his influence, always wisely and judiciously exerted, made his co-operation deservedly sought for on all occasions of a more public kind, while in private society and in the intercourse which must exist between those who have to carry on a common object, as the members of a council, his pleasantry, his kindness, his shrewdness and most agreeable conversational powers combined with extraordinary stores of anecdote and illustration, always left an impression which will not soon be forgotten amongst the friends who have survived him.

The publications contemplated, or in progress, are :

1. *The Dr. Farmer Chetham MS.* Edited by the Rev. ALEXANDER B. GROSART. Second and concluding part.

2. *Collectanea Anglo-Poetica*, Part 5. By the Rev. THOMAS CORSEP, M.A., F.S.A.

3. *History of the Parish of Kirkham*. By LIEUT.-COLONEL FISHWICK.

4. *The Honor of true love and Knighthood, wherein are storied the Noble Atchievements, glorious triumphs, constant love and final Happiness of the most valiant Knight Sir Paris of Vienne and the fair Princess Vienna*. Reprinted from the rare edition in black letter of 1621, 4to. With an Introduction in which the author is ascertained for the first time to be MATTHEW MAINWARING of Wich Malbank, co. Chester, Esq.

5. *The Register of the Manchester Free Grammar School, with Notices and Biographies of distinguished Scholars*. Edited by the Rev. J. FINCH SMITH, M.A., Rector of Aldridge. Vol. 3.

6. *The Lancashire Visitation of 1532*. Edited by WILLIAM LANGTON, Esq.

7. *History of the Ancient Chapel of Stretford, in Manchester Parish, together with Notices of the more ancient local Families*. Edited by JAMES CROSTON, Esq.

8. *Worthington's Diary and Correspondence*. The concluding part. Edited by JAMES CROSSLEY, Esq., F.S.A., President of the Chetham Society.

9. *Documents relating to Edward third Earl of Derby and the Pilgrimage of Grace*. By R. C. CHRISTIE, Esq., M.A.

10. *A Selection from the Letters of Dr. Dee, with an introduction of Collectanea relating to his Life and Works*. By THOMAS JONES, B.A., F.S.A., Librarian of Chetham's Library.

11. *Correspondence of Nathan Walworth and Peter Seddon of Outwood, and other Documents and Papers in relation to the building of Ringley Chapel*. Prepared for the press by the late ROBERT SCARR SOWLER, Esq., Q.C.

12. *Poem upon the Earls and Barons of Chester*, in 62 octave stanzas, from an ancient MS. belonging to John Arden, Esq., of Stockport, believed to have been written by Richard Bostock of Tattenhall, gent.; a copy of which is in a MS. volume written by the Rev. John Watson, rector of Stockport, M.A., F.S.A., and from this the present transcript was taken.

13. A republication, with an introductory notice, of *A true Narrative of the Proceedings in the several Suits in Law that have been between the Right Hon<sup>ble</sup> Charles Lord Gerard of Brandon, and A. Fitton, Esq., by a Lover of Truth*. 4to, printed at the Hague, 1663; and the other tracts relating to the same subject.

14. *Selections from the Correspondence of Sir William Brereton relating to affairs in the county of Chester during the Civil Wars.* From the originals contained in seven large folio volumes in the British Museum.

15. *A Collection of Ancient Ballads and Poems, relating to Lancashire.*

16. *Diary of John Angier, of Denton, from the original Manuscripts, with a reprint of the Narrative of his Life published in 1685 by Oliver Heywood.*

17. *A Selection from Dr. John Byrom's unprinted Remains in Prose and Verse.*

18. *A new Edition of the Poems Collected and Published after his Death, corrected and revised, with Notes, and a Prefatory Sketch of his Life.*

19. *Hollinworth's Mancuniensis.* A new edition. Edited by CANON RAINES.

20. *A Volume of Extracts, Depositions, Letters, &c., from the Consistory Court of Chester, beginning with the Foundation of the See.*

21. *Extracts from Roger Dodsworth's Collections in the Bodleian Library at Oxford relating to Lancashire.*

22. *Annales Cestrienses.*

23. *Chetham Miscellanies.* Vol. 5.

24. *A General Index to volumes XXXI. to XC. of the Publications of the Chetham Society.*



# THE TREASURER IN ACCOUNT WITH THE CHETHAM SOCIETY,

Dr.

For the Year ending February 28th, 1873.

Cr.

|                                                                                | £    | s. | d. |
|--------------------------------------------------------------------------------|------|----|----|
| 2 Subscriptions for 1868-69 (26th year), reported in arrear at last meeting.   |      |    |    |
| 1 Do. do. also in arrear.                                                      |      |    |    |
| 3                                                                              |      |    |    |
| 2 Collected .....                                                              | 2    | 0  | 0  |
| 1 Outstanding.                                                                 |      |    |    |
| 4 Subscriptions for 1869-70 (27th year), reported in arrear at last meeting.   |      |    |    |
| 1 Do. do. also in arrear.                                                      |      |    |    |
| 5                                                                              |      |    |    |
| 2 Collected .....                                                              | 2    | 0  | 0  |
| 3 Outstanding                                                                  |      |    |    |
| 19 Subscriptions for 1870-71 (28th year), reported in arrear at last meeting.  |      |    |    |
| 1 Do. do. also in arrear.                                                      |      |    |    |
| 20                                                                             |      |    |    |
| 8 Collected .....                                                              | 8    | 0  | 0  |
| 12 Outstanding.                                                                |      |    |    |
| 154 Subscriptions for 1871-72 (29th year), reported in arrear at last meeting. |      |    |    |
| 126 Collected .....                                                            | 126  | 0  | 0  |
| 28 Outstanding.                                                                |      |    |    |
| 10 Subscriptions for 1872-73 (30th year), reported at last meeting.            |      |    |    |
| 226 Collected .....                                                            | 226  | 0  | 0  |
| 48 Compounders reported in last statement 2 less, dead.                        |      |    |    |
| 46 —                                                                           |      |    |    |
| 68 Arrears                                                                     |      |    |    |
| 350                                                                            |      |    |    |
| 5 { 1 Subscription for 1873-74 (31st year), reported at last meeting.          |      |    |    |
| 4 Do. do. paid in advance .....                                                | 4    | 0  | 0  |
| 2 { 1 Subscription for 1874-75 (32nd year), reported at last meeting.          |      |    |    |
| 1 Do. do. paid in advance .....                                                | 1    | 0  | 0  |
| 1 Subscription for 1875-76 (33rd year), reported at last meeting.              |      |    |    |
| 1 Subscription for 1876-77 (34th year), reported at last meeting.              |      |    |    |
| 1 Subscription for 1877-78 (35th year), paid in advance .....                  | 1    | 0  | 0  |
| 1 Subscription for 1878-79 (35th year), paid in advance .....                  | 1    | 0  | 0  |
| Donations: Rev. Geo. Hornby .....                                              | £10  | 10 |    |
| Col. Egerton Leigh, M.P. ....                                                  | 5    | 0  |    |
|                                                                                | 15   | 10 | 0  |
| Books sold to Members .....                                                    | 29   | 16 | 0  |
| Dividends on Consols .....                                                     | 7    | 7  | 6  |
| Interest from the Bank .....                                                   | 16   | 10 | 4  |
|                                                                                | £440 | 3  | 10 |
| Balance brought forward March 1st 1872.                                        | 478  | 0  | 10 |
|                                                                                | £918 | 4  | 8  |

|                                                   | £   | s. | d. |
|---------------------------------------------------|-----|----|----|
| 1872.                                             |     |    |    |
| March 5 Cowell (Engraving) .....                  | 6   | 0  | 0  |
| April 5 Langton (Engraving two Shields) ...       | 0   | 14 | 0  |
| May 15 Engrossing Memorial to Earl Dufferin ..... | 0   | 7  | 6  |
| May 29 R. Sims, (for copies of MSS.) .....        | 2   | 11 | 6  |
| 29 Do. do. ....                                   | 1   | 9  | 0  |
| July 2 Fire Insurance .....                       | 3   | 15 | 0  |
| Aug. 21 Crossley (Books bought) .....             | 17  | 11 | 6  |
| Sept. 16 Cowell (Engraving) .....                 | 9   | 1  | 0  |
| 23 C. Simms & Co.:                                |     |    |    |
| Printing Vol. 83 .....                            | £74 | 17 | 0  |
| Printing Vols. 84, 85 .....                       | 143 | 19 | 6  |
| Binding Vols. 83, 84, 85. ....                    | 57  | 6  | 0  |
| Sundries .....                                    | 20  | 5  | 4  |
|                                                   | 296 | 7  | 10 |

|                                     |      |    |   |
|-------------------------------------|------|----|---|
| Febry. 28 Balance in the Bank ..... | £337 | 17 | 4 |
|                                     | 580  | 7  | 4 |
|                                     | £918 | 4  | 8 |

Payments and Vouchers agree.

GEORGE PEEL.  
HENRY M. ORMEROD.  
GEORGE THORLEY.

E & O. E.

ARTHUR H. HEYWOOD, *Treasurer.*



# Chetham Society

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